Printed for Isaac Cleave at ye Signe of ye Starr next to Searjants Inn in Chancery Lane

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19

THE Pope's Cabinet UNLOCKED: OR, A CATALOGUE Of all the POPES INDULGENCES Belonging to the Order of S. *Mary*, TOGETHER

With a Liſt of all the *Indulgences* daily, yearly, and for ever, to be had at *Rome*, S. *James* of *Galatia* in *Compoſtella*, *Jeruſalem*, and all places in the Holy Land.

Written in *Italian* by *Fr. Arcangelo Tortello*, of the ſaid Order of S. *Mary*: And now Tranſlated into *Engliſh* by *John Sidway*, late Seminary Prieſt, but now of the Reformed Religion, and Vicar of *Selling* in *Kent*, and one of the Diſcoverers of the horrid Popiſh Plot, with the Cauſe of his Converſion.

Whereunto is added an APPENDIX by the Tranſlator, in which the grounds and foundation of the ſaid *Indulgences* being examined, are utterly overthrown, and by conſequence *Indulgences* themſelves apparently proved to be meer Cheats. And alſo ſhewing that the Church of *Rome* doth lay the chief Baſis of their Religion on *Indulgences*.

Dedicated to the Right Honourable the Earl of *Shaftsbury*.

LONDON, Printed for *Iſaac Cleve* at the Star next to *Serjeants-Inn* in *Chancery-Lane*. 1680.

TO THE

RIGHT HONOURABLE

ANTHONY

EARL of *Shaftsbury*,

Baron *Aſhly* of *Winbourne S. Giles*, Lord *Cooper* of *Pawlet*, *&c.*

My Lord,

THE ſignal Favours received from your Honour, and the confidence I have of your Lordſhips Endeavours to conſerve Religion in its true purity, imboldeneth me to preſent you with this worthleſs Preſent, deſigned for you ever ſince it was in the confuſed Maſs of my thoughts; which if your Lordſhip pleaſe to peruſe, and receive into Protection, and the pious Reader reap advantage by my intendment, my Deſign hath ſucceeded to my wiſh. The matter contained in the Tranſlation is a Catalogue of the Popes Indulgences, or Inventory of the Romiſh *Treaſure; which Treaſure, or Indulgences, being grounded upon meer Fictions, and conſequently at beſt but Cheats, I have in my Appendix endeavoured to deſtroy, overthrowing the very Ground-works, both by Scripture and Fathers, whereupon they are founded. My Deſign herein is to unmask this grand Deceit of the* Romiſh *Church, conceiving that they that truſt to the ſaid Indulgences, rely on worſe than Reeds, being thereby expoſed to*

the greateſt danger; and meerly guld, not onely of their Money, but their Expectations. Thus humbly craving your Lordſhips Pardon for this my boldneſs; beſeeching God daily to increaſe that ardent affection you bear to Religion; and that his Grace and Goodneſs may always ſupply you with meet gifts and Priviledges to do him Service, and increaſe your Comforts here and hereafter, I adventure to ſubſcribe, and eſteem my ſelf happy, in the honour of being

My Lord,

Your Lordſhips moſt humble

and moſt devoted Servant,

JOH. SIDWAY.

TO

TO THE
READER.

Courteous Reader,

WHatsoever thou art, great is the benefit that thou mayest receive by this little Book. Art thou a *Romanist*, knowing thy Religion to be grounded in all Controverted Points upon those Indulgences, thou mayest by the Grace of God (seeing them here overthrown) be brought to relinquish thy Erroneous Opinions. Art thou a *Protestant*, or any other dissenting from the Church of *Rome*, here thou mayest discover a great part of the *Roman Ecclesiastick Policy*; and by what means such absurd Tenents as are held in the Roman Church are introduced into the good Opinion of the people, and admitted into their Faith, nevertheless not to the end they may by thee be imitated, but abhorred and avoided. Would'st thou know by what means they came to so many Religious Orders, and why so many enter (as they call it) into Religion? 'tis because of the many and great Indulgences which they are possest with a belief they obtain thereby. Wouldest thou know wherefore they invocate and adore Saints, the Host, the Crucifix, Holy Relicks and Images, 'tis because of Indulgences. Wouldest thou know the reason of their strict observance of these and other their Churches Ceremonies, their prefering of one Church and Altar before another, and of all their Pilgrimages? 'tis because of Indulgences. In fine, there is nothing Controverted betwixt the *Roman* and other Churches, but, lest the same should be utterly overthrown, they are some way underpropped by Indulgences: which although but meer Cheats, and therefore at best but rotten Posts, yet since the people are brought to have so good an Opinion of them, serve as most stable and firm Pillars. In the overthrowing whereof, though I have used much the Fathers, yet 'tis not with an Opinion they are more infallible

than

than others, or that we are to regard any more their Teſtimony, but becauſe (dealing with the *Romaniſts*) I deal with an unreaſonable people, who believe no other, no not ſo much as the holy Scriptures, unleſs as the Fathers expound them, I have here produced them amongſt other Teſtimonies. For my part I was brought up, and continued until about three years ſince, in the Church of *Rome*, in which I was of no ſmall repute and eſteem, but Conſcience did ſo accuſe and torment me, being Conſcious to my ſelf of ſo many *grand Abſurdities*, *groſs Idolatries*, and *ſuperſtitious Practices*, which I found I muſt of neceſſity be guilty of dayly, continuing therein, that utterly relinquiſhing that of *Rome*, I adjoyned with the Church of *England*; in my coming unto which, although I was put to beat out the way as it were through Fire, and have been ſince by many thereof very hardly dealt withal, which I pray God forgive, I have received the greateſt joy in Spirit and Conſolation in Conſcience imaginable; verily believing, That amongſt all eſtabliſhed Churches in the whole Univerſe, which I have ſeen, and bleſſed be God I have ſeen all, or moſt, that there is not any nearer to Scripture and Primitive Practice, than is the Church of *England*; and rather than I would return to the Church of *Rome*, admit my ſelf, or condeſcend to maintain any one point of the *Romiſh* peculiar Doctrine, there is not a Torment ſo great, nor a Death ſo grievous, which I would not gladly ſuffer. The ſaid Indulgences amongſt other things were one reaſon of my relinquiſhing of the Church of *Rome*, having indeed been at moſt of the places where the ſaid Indulgences are obtained, and know the enſuing Catalogue to agree with the Records and Reports of each place, and conceiving that thoſe that are cured of a dangerous Malady ought, not to conceal the means conducing thereunto, from thoſe that either are or may be ſick of the ſame Diſeaſe, I have thought meet to publiſh the ſame to the World, which if kindly accepted, may induce me to many other Works of the like kind, and of ſhewing my ſelf

Thy very Well-wiſher,

Joh. Sidway.

THE

THE AUTHOR'S EPISTLE DEDICATORY.

To my illuſtrious and venerable Brothers and Siſters of the Company of the moſt glorious Virgin.

BUT how much the more I know my ſelf obliged in general, and in particular to your moſt noble Country, and the more I go about accuſing my ſelf a Debtor for ſo many Favours and Benefits in the ſame continually received, ſo much the leſs I have always hitherto found my ſelf in a Capacity to expreſs that great and inward deſire I have to do ſome Act that may be grateful to you; and conſidering with my ſelf I ought to give you ſome little ſign of my good Will, and of my great regard and good Remembrance of you; and that the longer I defer it, the more it ought to anſwer the debt I owe: Newly returned from his Holineſs's the Popes Pallace, and fearing I might ſeem to be like the evil Servant, in the Goſpel, who hid the Talent received at the Courteſie of his Patron, I here preſent you with a Liſt, (I there obtained) of the publick Treaſure, that although it be yet ſo much unknown in many other Cities, it may be now known to you, who are the holy Company of our habit, given by the ever Bleſſed Virgin, the Mother of the Son of God; the which you accepting, as I hope you will, and Conjure you that ye ſo do, you have all the Indulgences, may be gained by the

Brothers

Brothers and Sisters of our Company, in this little Book; which giving to you, together I dedicate and consecrate to you, beseeching you to place this laudable Inscription in our Church of the Servants, accompanying the same to the Altar of the most holy Crucifix with your Society; to the end that in Life and in Death you may obtain a double Treasure and Patronage, and so Precious as these two are; the which joyntly in the dangerous Navigation of this world, the one will be the Ship, and the other the Star, to the port of Salvation. The gift is not small, because it is a gift Spiritual; neither ought the respect to be small that is had thereto, in regard of the great Benefit that may accrue thereby. And for a Credit and truth of what is therein contained, I have caused the same to be confirmed with the great Seal of our Office, and have subscribed the same with mine own hand. Dated at Florence *in our Convent* della Nonciata, *the ninth day of* February, 1599.

Fr. Arcangelo Tortello.

The Treaſure of the Brothers and Siſters of the Holy Order of the Servants of Saint Mary.

CLASSE I.

The Indulgences which they obtain by reaſon of the Habit of the Servants of our LADY.

TO them that receive the Habit of the Servants, *Innocent* the Eighth granted that the Prior General, or any other conſtituted by him, might abſolve any, whether He or She that ſhould have that Habit, not only at his or her Entrance, but at any time whenſoever there ſhould be need, from any ſin or Cenſure whatſoever.

And *Siſto* the Fourth granted a Plenary Indulgence to any when they received the Habit of the Servants.

To thoſe inveſted with the Habit of the Servants, *Innocent* the Eighth, *Alexander* the Fourth, *Benedict* the Eleventh, and other Popes their Succeſſors, granted, that once in their life time, and once in their death, they ſhould obtain a plenary Indulgence of all their ſins.

And *Siſto* the Fourth ſaid, that they ſhould obtain a Plenary Indulgence when they dyed and wanted a Confeſſor, becauſe they dyed in the ſtate of grace.

And *Leo* the Tenth granted to any one inveſted with the Habit of the Servants, that ſhould ſay the ſeven penitential Pſalms once over, or five *Pater-noſter's* and five *Ave Maria's* before an Altar of the Church where he or ſhe ſhould reſide, that he or ſhe that ſaid the ſame, ſhould thereby releaſe any one Soul out of Purgatory, what Soul the party that ſaith the ſame pleaſeth.

To thoſe which to the honour of the bleſſed Virgin *Mary*

ſhall devoutly kiſs the Habit of one of the Servants, *John* the twenty third hath given five years, and five Quarantenes (one of which is forty days ſpace) of Indulgence.

To thoſe which ſhall ſerve with the Habit under the Servants, *Clement* the Fourth, *Nicholas* the Third, and *Urban* the Fifth, granted a forgiveneſs of the third part of their ſins; and *Siſto* the Fourth, and *Leo* the Tenth granted them a plenary Indulgence.

To thoſe inveſted with the Habit of the Servants, and ſhall ſay five *Pater-noſter's*, and five *Ave-Maria's*, *Paul* the ſecond hath granted all the Indulgences which are at any time within or without *Rome*, as well as to thoſe that viſit the Holy Churches, where they are to be obtained.

And *Leo* the Tenth hath granted, that ſaying five *Pater-noſter's*, and five *Ave-Maria's*, and at the end of each *Pater-noſter* and *Ave-Maria*, one *Gloria Patri*, all entire; and afterwards another *Pater-noſter* and *Ave-Maria* ſingly, with the *Gloria Patri*, *&c.* That is to ſay in the whole, ſix *Pater-noſter's*, ſix *Ave-Maria's*, and ſix *Gloria Patri's*; five whereof with an intention to gain the Indulgence, and one for his Holineſs the Pope, they gain and obtain all the Indulgences in the Stations at *Rome*, at St. *James* of *Galitia* in *Compoſtella*, and at *Jeruſalem*, and other places in the Holy Land: And moreover this Pope hath ſaid, that in whatſoever hour of the day or of the night they will, or in whatſoever place they will, to wit, in the Choire, or in the Church, or in the Cloyſter, or in the Cell, if any can ſay the ſaid *Pater-noſter's*, *Ave-Maria's*, and *Gloria Patri's*, *&c.* they ſhall obtain the Indulgences.

CLASSE II.

The Indulgences at the Holy City of Rome, *which are gained not only by devout Pilgrims, and ſuch others, as viſit the ſacred places where they are to be obtained, but alſo by the Brothers and Siſters of the Servants of our Lady.*

IN the famous City of *Rome* where commonly reſideth the Pope, the Vicar of Jeſus Chriſt, the place where ſo many Saints and Sainteſſes have been martyred, and ſanctified the ground

ground with their moſt holy blood, there is not a Church in which there is not any day moſt great Indulgences; but among the reſt there are ſeven called for their Excellency, *The Seven Churches of Rome*, the which are every day very devoutly, with great adorations, by great numbers of people viſited; and as they have been, ſo they are daily by his Holineſs the Pope, priviledged and benefitted.

The firſt of the Seven Churches is the Church of Saint *John Lateran*, the which was built by the Emperour *Conſtantine*, and dedicated by St. *Silveſter* the Pope, who at its dedication gave ſo many Indulgences thereto, that is, to thoſe that devoutly viſit the ſame, that none can number them, but only God.

Firſt at the great Altar they gain an Indulgence of forty eight years, and of forty eight times forty days ſpace, and moreover a forgiveneſs of the third part of their ſins.

Saint *Silveſter* gave to whoſoever ſhould come to viſit this Church, at what time of the year ſoever he came, a full remiſſion of all his ſins.

In this Church of S. *John Lateran*, where an Image viſibly and miraculouſly appeared when S. *Silveſter* conſecrated the ſame, there is full remiſſion of all their ſins.

Pope *Boniface* hath ſaid, that whoſoever comes for Devotion's ſake to viſit the Church of S. *John Lateran*, ſhall be clean abſolved from all manner of ſin.

Within this Church there is a Chappel of S. *John Baptiſt*, into which no Woman is permitted to enter, and there alſo they have full remiſſion of all their ſins.

In the Chappel of S. *Laurence*, called *Sancta Sanctorum*, (wherein the Women alſo are not permitted to enter) there is painted an Image of our Lord and Saviour Jeſus Chriſt, at which they have an Indulgence of twelve years, and full remiſſion of all their ſins.

Over the Altar Papal are reſerved the Heads of S. *Peter* and S. *Paul*, and every time they ſhew them, to them that inhabit in and about *Rome* there are three thouſand years of Indulgence; but to thoſe that live a conſiderable diſtance from *Rome*, as a days journey, ſix thouſand years; and to thoſe that come from a far Country, there is given an Indulgence of twelve thouſand years, and of twelve thouſand times forty days ſpace, and moreover a forgiveneſs of the third part of their ſins.

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Pope *Boniface* hath ſaid, that whoſoever comes for Devotion's ſake to viſit the Church of S. *John Lateran*, ſhall be clean abſolved from all manner of ſin.

Within this Church there is a Chappel of S. *John Baptiſt*, into which no Woman is permitted to enter, and there alſo they have full remiſſion of all their ſins.

In the Chappel of S. *Laurence*, called *Sancta Sanctorum*, (wherein the Women alſo are not permitted to enter) there is painted an Image of our Lord and Saviour Jeſus Chriſt, at which they have an Indulgence of twelve years, and full remiſſion of all their ſins.

Over the Altar Papal are reſerved the Heads of S. *Peter* and S. *Paul*, and every time they ſhew them, to them that inhabit in and about *Rome* there are three thouſand years of Indulgence; but to thoſe that live a conſiderable diſtance from *Rome*, as a days journey, ſix thouſand years; and to thoſe that come from a far Country, there is given an Indulgence of twelve thouſand years, and of twelve thouſand times forty days ſpace, and moreover a forgiveneſs of the third part of their ſins.

In the Church of St. *John Lateran* there is a Chappel between the Oratory and Baptiſtory, in which every day they have full remiſſion of all their ſins.

Moreover, near to this Chappel is the Ladder of *Pilate*'s Palace, by the which Chriſt our Lord was faſtened to the Pillar; the Ladder hath twenty eight ſteps or rounds, and whoſoever goeth up the ſame, for every ſtep he aſcends thereof, he hath nine years, and nine times forty days ſpace of Indulgence, and alſo the forgiveneſs of the third part of his ſins.

And in the Head of this Church is a Chappel in which are the Ark of the Teſtament, the Rod of *Moſes* and *Aaron*, and the Table upon which Chriſt ſupped with the Diſciples; and there are very many Indulgences.

In this Church of S. *John Lateran*, at the Creation of every Pope, there is (if they ſhew the holy Vault) a plenary Indulgence.

The ſecond of the ſeven Churches, is the Church of Saint *Peter*, where at preſent is the Seat Apoſtolick: At this Church any day they gain an Indulgence of ſix thouſand forty eight years, and likewiſe of ſix thouſand forty eight times forty days ſpace, and moreover a forgiveneſs of the third part of their ſins.

Alſo in the Feaſt of the Annunciation of the bleſſed Virgin *Mary*, there is a thouſand years Indulgence.

Alſo from the ſaid Feaſt until the firſt day of *Auguſt*, there is an Indulgence of twelve thouſand years, and of twelve thouſand times forty days ſpace; and moreover, to thoſe that gain the Indulgence a forgiveneſs of the third part of all their ſins.

Alſo whoſoever devoutly aſcends the ſteps or ſtairs of St. *Peter*, there are granted him by *Alexander* the ſixth, for every ſtep or ſtair he aſcends, ſeven years Indulgence.

At every Altar alſo of the *Church* of S. *Peter* there is an Indulgence of eighteen thouſand years; and amongſt the reſt, the ſeven principal Altars are priviledged with greater Indulgences.

At the Feaſt of St. *Peter*, or the Feaſts of any of the ſaid Altars, or the Feaſt of *All-Saints*, or the Feaſt following, the Indulgences are all doubled.

In the ſaid *Church* when they ſhew the Holy Vault, which for the moſt part is in the Holy Week, *Eaſter-day*, *Aſcenſion-day*, and the *Sunday* before St. *Anthony Abbot*; beſides thoſe that follow, there

there is an Indulgence to Strangers of twelve thouſand years; to thoſe that live near *Rome* of ſix thouſand years; and to thoſe that are Inhabitants in *Rome* of three thouſand years, and moreover to each, of as many times forty days ſpace; and likewiſe all have the forgiveneſs of the third part of their Sins.

Moreover in this Church of St. *Peter*, they have every day, from Aſcenſion to the end of the Calends of *Auguſt*, eighteen thouſand years Indulgence; and from the Annunciation to the end of the ſaid Calends, they gain an Indulgence of twelve thouſand years, and alſo of twelve thouſand times forty days ſpace, and moreover a forgiveneſs of the third part of their Sins.

And in the ſaid Church at the Papal Chappel, they have every day a Plenary Remiſſion of their Sins.

The third of the ſeven Churches of *Rome* is the Church of St. *Paul*, in the which any day they gain an Indulgence of ſix thouſand forty eight years, and likewiſe of ſix thouſand forty eight Quarantenes, (every of which is forty days ſpace) and moreover the forgiveneſs of the third part of their Sins.

Alſo in the Solemnity of the Converſion of St. *Paul*, there is an Indulgence therein of an hundred years, and of an hundred times forty days ſpace.

Alſo in the Feaſt of the Holy Innocents, many of whoſe Bodies are buried in this Church, there was formerly an Indulgence to be had of forty eight years, and of as many times forty days ſpace, but now there is a Plenary Indulgence.

Alſo in the Dedication of the ſaid Church, which is the Octave of St. *Martin*, they gain an Indulgence of a thouſand years, and a thouſand times forty days ſpace, and moreover the forgiveneſs of the third part of their Sins.

Alſo if any one enter into this Church of St. *Paul* upon a *Sunday*, he gains thereby as many Indulgences, as if he went to the Holy Sepulchre in *Jeruſalem*, and to St. *James* in *Galatia*.

Alſo at this Church, amongſt the many other Altars, there are ſeven particular ones, as there are at St. *Peter*'s, at every of which there are twenty eight thouſand years Indulgences.

Moreover in this Church of St. *Paul* are many Holy Reliques, as an Arm of St. *Anne*, the Mother of the Bleſſed Virgin *Mary*, the Chain wherewith St. *Paul* was bound, *&c.* all which are moſt carefully preſerved, and had in very great veneration;

and

and as often as they ſhew the ſame, to thoſe that live in *Rome*, there is an Indulgence of three thouſand, to thoſe that live near *Rome* of ſix thouſand, and to thoſe that come from any far Country of twelve thouſand years; and moreover to each, of as many times forty days ſpace; and likewiſe to all the forgiveneſſes of the third part of their Sins.

In this Church alſo is an Image of the Crucifix that ſpake to St. *Bridget*, and there is alſo a Plenary Indulgence.

The fourth of the ſeven Churches is the Church of St. *Maria Maggiore*, in which they have any day ſix thouſand forty eight years, and ſix thouſand forty eight times forty days ſpace alſo of Indulgence, and moreover the Remiſſion of the third part of their Sins.

Alſo in the Solemnities of the Conception, Nativity, Annunciation, Purification, and Aſſumption of our Lady, they have each day therein ten thouſand years Indulgence, and full Remiſſion of all their Sins.

Alſo in this Church there are very many Altars, and at every Altar there are eighteen thouſand years Indulgence.

Near the High Altar alſo is an Image of the Bleſſed Virgin, painted by St *Luke*, and there are infinite Indulgences.

Alſo in this Church there is a Vault under ground, in which is kept the Crib or Manger wherein our Saviour was laid at his Birth, and there they gain an Indulgence of twelve thouſand years, and of twelve thouſand times forty days ſpace, and moreover a forgiveneſs of the third part of their Sins.

In this Church alſo is the Sepulchre of St. *Girolame*, and there they have twelve years Indulgence, and full Remiſſion of all their Sins.

The fifth of the ſeven Churches of *Rome* is the Church of St. *Laurence*, in the which they have any day an Indulgence of ſix thouſand forty eight years, and of ſix thouſand forty eight times forty days ſpace; and moreover the forgiveneſs of the third part of their Sins.

Alſo in this Church is the ſacred Body of St. *Stephen*, and one of the Stones with the which he was ſtoned, and there they have eight thouſand years Indulgence.

In the ſame alſo is the moſt holy Body of the ſaid St. *Laurence*, and there they have a Plenary Indulgence.

Here

Here alſo is the Stone whereon that Bleſſed Virgin, being taken off the Grid-Iron, yielded up the Ghoſt, and there they have full Remiſſion of all their Sins.

The ſixth of the ſeven Churches of *Rome* is the Church of St. *Fabian* and *Sebaſtian*, in the which they have any day an Indulgence of ſix thouſand forty eight years, and of as many Quarantenes, one of which is forty days ſpace; and alſo the forgiveneſs of the third part of their ſins.

Alſo there is there in any day a thouſand years Indulgence, granted by Pope *Pelagio*.

In this Church alſo, near to the High Altar, is the place where at firſt repoſed the Holy Bodies of St. *Peter* and St. *Paul*, and there they have as many Indulgences as they can have at the Churches both of St. *Peter* and St. *Paul*.

In the ſame alſo, who-ever canſeth a Maſs to be ſaid at the Altar of St. *Sebaſtian*, delivereth a Soul from Purgatory.

Alſo *Silveſter*, *Gregory*, *Honorio*, *Pelagio*, *Nicholas*, and *John*, Popes, granted to every one that ſhould (at what time of the year ſoever) viſit this Church, a thouſand years Indulgence.

Underneath this Church, within the Earth, is the Cemitery of Pope *Caliſto*, into the which whoſoever enters confeſs'd and contrite, by the Merits of the ſame Saint, and of an hundred ſeventy four thouſand Martyrs, and of forty ſix other Holy Popes, who were there buried of which eighteen were Martyrs, gained a Plenary Remiſſion of all their ſins.

There is another Cemitery in *Rome*, called the Cemitery of St. *Calepodio*, Martyr, in which whoſoever is buried hath a plenary Remiſſion of all his Sins.

The ſeventh of the ſeven Churches of *Rome* is called *Santa Croce*, in *Jeruſalem*, in the which there are any day ſix thouſand forty eight years, and ſix forty eight times forty days ſpace of Indulgence, and moreover (to thoſe that obtain them) the forgiveneſs of the third part of their ſins.

Alſo in the Dedication of this Church, made by St. *Silveſter*, which is celebrated the Vigil of St. *Benedict Abbot* in the Month of *March*, there is a plenary Remiſſion of all their ſins.

Likewiſe in the Invention of the Title of Holy Croſs, which was there found in a Wall in the time of *Alexander* the Sixth, the twenty ſixth day of *January*, and more over any day in the Chappel of St. *Elin*, (wherein Women are not permitted

to

to enter, unleſs once in the year) there is a Plenary Indulgence.

Alſo in this Church, every *Sunday* in the year, they have three hundred years, and three hundred times forty days ſpace of Indulgence, and likewiſe the forgiveneſs of the third part of their ſins, and moreover every *Fryday* in the year there are very many Indulgences.

More-over in the ſame, any day throughout the year, they have a plenary Remiſſion of their ſins.

Note alſo that in theſe the aforeſaid ſeven Churches of *Rome*, which are the ſeven Lamps of the Holy *Roman* Church, beſides the aboveſaid Indulgences, there are others in great abundance, both plenary and not plenary, which they which come thereunto from any place to gain, do obtain any Day, any Hour, and any Minute; all which are alſo communicated to the Brothers and Siſters of the Society of the Habit of the Servants.

And becauſe that in this Holy City of *Rome* are found many other Churches, where there are alſo granted moſt great Indulgences, appertaining as well alſo to thoſe inveſted with the Habit of the Servants of S. *Mary*, as to any others, it is requiſite in the next place I ſhould put down them, which are as follow.

The Particular Indulgences at many Churches of Rome, *beſides the Seven before mentioned, granted by divers Popes, and are daily to be gained, not only by Holy Pilgrims, and others, devoutly viſiting the ſame Churches, but alſo by the Brothers and Siſters of the Society of the Habit of the Servants of our Lady.*

IN the Church of the Holy Ghoſt, any day, there are Six thouſand years Indulgence.

In the *Church* of S. *Anaſtatio*, any day, ſix thouſand years.

At S. *Vito* and *Marcello*, any day, ſix thouſand years.

At S. *Agnes*, any day, ſix thouſand years Indulgence.

At S. *Praſſede* they have any day twelve thouſand years, and twelve thouſand times forty days ſpace, and the forgiveneſs of the third part of their ſins.

At S. *Maria Scala Cœli*, where are buried ten thouſand Martyrs, there are any day 10000 years Indulgence. At

At St. *Bibiana*, where are buried nine thouſand Martyrs, beſides Women and Children, any day there are ninety thouſand years Indulgence.

At St. *Aleſſio*, any day there are an hundred years, and one hundred times forty days ſpace.

At St. *Balbina*, any day there are ſeven years Indulgence.

At St. *Gregory*, any day forty years, and forty times forty days ſpace, and likewiſe the forgiveneſs of the third part of every ones ſins.

At St. *Matthew Apoſtle*, in *Merula*, any day a thouſand years, and a thouſand times forty days ſpace, and the forgiveneſs of the ſeventh part of every ones ſins.

At the Chappel *del Salvatore in San Luigi nel Rion di St. Suſtachio*, any day they have a plenary Remiſſion of their ſins.

At St. *Lucia della Chiavica del Rione di Ponte*, there is any day a plenary Indulgence granted by very many Popes.

At St. *Coſmo* and *Damiano*, any day as many times as they enter intothe Church, they have ſo many years Indulgence granted by Pope *Gregory* the Firſt.

At St. *Girolamo*, near the Palace of *Monſignor Illuſtriſſimo Farneſe*, any day there is a plenary Indulgence.

At St. *Mario del Pianto*, any day is a Plenary Indulgence.

At St. *Catherine de Fornari*, the Monaſtery *delle Citelle*, any day there is a Pardon.

At St. *Peter*'s, in *Carcere Pulliano*, any day they have a thouſand two hundred Indulgences, and the Remiſſion of the third part of their ſins, and in Feſtival days they have twice as many.

At St. *Clement*, any day they have forty years, and forty times forty days ſpace of Indulgence, granted by Pope *Gelaſio*, and *Alexander* the Third, and the forgiveneſs of the third part of their ſins, and in *Lent* they are all doubled.

At St. *Rocco a Ripetta*, any day there is a Plenary Indulgence granted by Pope *Pius* the Fourth, and many other Popes.

At the place where St. *Peter* ſaid *Domine, quo vadis*, any day there are many Indulgences.

At St. *Euſebio*, any day there are ſeven thouſand eight hundred years, and ſeven thouſand eight hundred times forty days ſpace of Indulgence.

At St. *Pudentiana* there are more than three thouſand Bodies of Holy Martyrs, buryed in the Cemitery of St. *Priſcilla*; and there for each body, any day, is one year, and once forty days ſpace of Indulgence, and the Remiſſion of the third part of every ones ſins, granted by the bleſſed *Simpliciano* Pope.

At *Madonna della Trinita* in S. *Salvatore*, there is any day a great pardon.

At *Madonna di Monferrato*, near *Corte Savella*, there are any day infinite Indulgences.

At S. *Maria libera nos à pœnis Inferni*, S. *Silveſter* the Pope granted any day eight years Indulgence.

At the Chappel of S. *Mary Imperatrice* towards S. *John Lateran*, there is the Image of S. *Mary* the Virgin, which ſpake to S. *Gregory*, and he granted to each one that ſhould ſay there three *Pater-noſter's* and three *Ave-Maria's*, for every time they ſhould ſay the ſame, ſeventeen years Indulgence.

At S. *Maria del' Horto*, near *Ripa*, is an Hoſpital for the ſick, and there is a plenary Indulgence.

At S. *Maria de miracoli à canto le mura della Porta del Popolo*, there is a plenary Indulgence.

At S. *James* in *Auguſta* every *Saturday* in the year they have the forgiveneſs of the third part of their ſins; and upon the day of the Annunciation, and the firſt day of *May*, and the Anniverſary of any one dead, they have a plenary Remiſſion, and many other Priviledges.

At S. *Maria del Rione della Piena* to any one that viſits it, is a plenary Indulgence.

At S. *John Aino*, near *Corte Savella*, every ſecond *Sonday* in each Month, and many other dayes in the year, is a plenary Indulgence.

M. S. *Maria Liberatione* which is in *Foro Romano* there are any day eleven-thouſand years Indulgence.

In the Church of the Order of the *Minims*, alias S. *Franceſco di Paula*, called the *Trinity*, from the twenty ſecond day of *Lent*, until after the *Octave* of the Reſurrection, whoſoever ſays three *Pater-noſter's* and three *Ave-Maria's* to the honour of the holy Trinity, doth obtain any day a thouſand years Indulgence, granted by Pope *Leo* the Tenth.

And any *Sunday* of *Lent*, viſiting the ſaid Church, and ſaying three *Pater-noſter's* and three *Ave-Maria's*, they gain a plenary

nary Indulgence, granted by *Leo* the Tenth: And from *Easter-Eve* at night, until Sun-riſing the next Morning, ſaying there *Pater-noſter's*, and three *Ave-Maria's*, to the honour of the holy Trinity, they obtain a plenary Indulgence granted by the ſame Pope *Leo*: And from *Whitſon* Eve at night until *Whitſunday* at night, and from the Evening before *Trinity-Sunday*, until *Trinity-Sunday* at night, ſaying three *Pater-noſter's* and three *Ave-Maria's* in honour as aforeſaid, they gain a plenary Indulgence.

Moreover in the ſaid Church, any ſecond *Sunday* of the Month, every month throughout the whole year, there is a plenary Indulgence granted by Pope *Siſto* the Fourth.

In S. *Maria de gli Angioli*, there are granted by Pope *Pio* the Fourth, the ſame Priviledges, the ſame Stations, and the ſame Indulgences, which are to be had at *Santa Croce* in *Jeruſalem*: and moreover there is given to all that ſhall viſit the ſaid Church, in the days of the Nativity and Reſurrection of our Lord, and the day of *Pentecoſt*, and the days of the Nativity, Purification and Aſſumption of our Lady, and in the day of the Dedication of the ſame Church, a plenary Indulgence.

Here followeth a Summary of the Indulgences and Stations in the Churches within and without Rome, *beſides the Indulgences of the Seven Churches, and of the other before mentioned; the which Indulgences and Stations are appointed from day to day, from month to month, and from time to time, according to the Circle of the year: And the Indulgences are communicated, not only to devout Pilgrims, and others viſiting the Churches where the ſame are to be obtained, but alſo to the Society of the Habit of the Servants of* S. Mary.

JANUARY.

THE firſt day, to wit, the Solemnity of the Circumciſion of our Saviour Jeſus Chriſt, is a Station to the Church of St. *Maria* in *Traſtevere ad Fontes Olei*, and there they have twenty five thouſand years Indulgences, and a plenary Remiſſion of their ſins, granted by Pope *Celeſtine* the Second.

The ſame day there is a plenary Indulgence at theſe four Churches: to wit,

The Church of S. *Maria Maggiore*,
The Church of S. *Maria* in *Araceli*,
The Church of S. *Mark*,
And the Church of Saint *John Lateran*.

The day of the *Epiphany* of our Saviour Jeſus Chriſt, which is the ſixth day, there is a Station to the Church of S. *Peter*, and there they have twenty eight thouſand years, and twenty eight thouſand times forty days ſpace of Indulgences, and the forgiveneſs of the third part of their ſins: And thus it continueth during the *Octave*.

At the Church of S. *Spirito* in *Saſſia*, are the ſame day ten thouſand years Indulgence: and thus it continues alſo during the *Octave*, granted by Pope *Boniface* the Seventh.

At the Church of S. *Maria Maggiore*, the ſame day, there is a plenary Indulgence.

The day of S. *Giuliano* Martyr, which is the ſeventh day, at his Church there is a plenary Indulgence.

The day of the *Octave* of the *Epiphany*, which is the thirteenth day, is a Station to S. *Peter*'s, and there is a plenary Indulgence.

Alſo the ſame day is a Station to the Church of S. *Mark*, and there is a plenary Indulgence, granted by Pope *Paul* the Second.

The day of S. *Felix* Martyr, which is the fourteenth day, is a Station to the Church of S. *Sebaſtian*; and there are ten thouſand years Indulgence.

The day of S. *Paul* the firſt Eremite, which is the fifteenth day, is a Station to the Church of S. *Trinity*, and there is a plenary Indulgence.

The day of the Feaſt of the five Holy Martyrs of the Order of the *Minors*, and of S. *Macello* Pope and Martyr, which is the ſixteenth day, there is at the Church of S. *Sebaſtian* ten thouſand years Indulgence; and moreover every one hath the remiſſion of all his ſins.

The day of S. *Anthony* Abbot, which is the ſeventeenth day, there is at his Church a plenary Indulgence.

At S. *Maria Maggiore*, the ſame day, they have remiſſion of all their ſins.

The

The day of S. *Peter*'s Chair, inſtituted by Pope *Paul* the Fourth, in the year 1557. which is the eighteenth day, is a Station to the Church of S. *Peter*, and there is a plenary Indulgence, and they ſhew the Chair, and the Holy Vault.

The ſame day, it being the day alſo of S. *Priſca*, is a Station to her Church, and there is a plenary Indulgence.

The ſecond *Sunday* after *Epiphany* is a Station to *San Spirito* in *Saſſia*, and there they have three thouſand years Indulgence, and three thouſand times forty days ſpace, and the forgiveneſs of the third part of their ſins.

The day of S. *Fabian* and S. *Sebaſtian*, which is the twentieth day, is a Station to their Church, and there is a plenary Indulgence.

The day of S. *Agnes* Virgin, which is the twenty-firſt day, is a Station to her Church, and there is a plenary Indulgence.

At S. *Maria Maggiore* they have remiſſion of all their ſins.

The day of S. *Vincenzo* and S. *Anaſtaſio*, which is the twenty ſecond day, is a Station to their Church, and there is a plenary Indulgence.

The day of the Converſion of S. *Paul*, which is the twenty-fifth is a Station to his Church, and there they have an hundred years, and an hundred times forty days ſpace of Indulgence; and moreover a plenary Indulgence.

The day of S. *John Chriſoſtom*, which is the twenty ſixth day, is a Station to his Church, and there is a plenary Indulgence.

Moreover the ſame day in the Church of S. *Maria ſcala Cœli* is a plenary Indulgence.

The day of the ſecond Feaſt of S. *Agnes*, which is the twenty eighth day, at the Church of S. *John Lateran*, is a plenary Indulgence.

The day of S. *Ciro* and S. *John*, which is the one and thirtieth day, at their Church there is a plenary Indulgence.

Moreover the ſame day is a Station to the Church of *Santa Croce* in *Jeruſalem*, and there is a plenary Indulgence.

The laſt *Sunday* of the Month of *January* is a Station alſo to the ſame Church in memory of the invention of the Title of the Holy Croſs, and there is a plenary Indulgence granted by Pope *Alexander* the Sixth.

At the Church of S. *Maria de gli Angioli*, the ſame day, is the like Indulgence.

FEBRUARY.

THE day of S. *Bridgit*, which is the firſt day, there is a Station to her Church, where is a plenary Indulgence.

Alſo, the ſame day there is a Station to the Church of S. *Clement*, in which is the Body of S. *Ignatio*, and there is a plenary Indulgence.

The day of the purification of the glorious Virgin *Mary*, which is the ſecond day, is a Station to S. *Maria Maggiore*, and and there they have a Thouſand years Indulgence, and a plenary Remiſſion of all their Sins.

Moreover the ſame day, is an Indulgence in theſe four Churches, to wit,

At S. *Maria de li Angioli* granted by Pope *Pio* the third.

At S. *Maria in via Lata*,

At S. *Maria della Pace*, and,

At S. *Maria del Popolo* is a plenary Indulgence granted by Pope *Siſto* the fourth; and thus there is daily during the Octave of the Feaſt.

The day of S. *Blaſe*, which is the third day, at his Church there is a plenary Indulgence.

The day of S. *Agatha*, which is the fift-day, at her Church there is a plenary Indulgence.

Alſo the ſame day at *Santa* Croce is a plenary Indulgence.

The day of S. *Apollonia*, which is the ninth day, at the Church of S. *Luigi*, is a plenary Indulgence.

The day of S. *Peter*'s Chair at *Antioch*, which is the twenty-ſecond day, in the Church of S. *Peter*, there is a plenary Indulgence, alſo an Indulgence of a thouſand years, and moreover an Indulgence of five hundred fifty eight thouſand nine hundred ſixty eight years, and two hundred eighty five days.

The day of S. *Mathias* Apoſtle, which is the twenty-fourth day, there is at his Church a plenary Indulgence.

Moreover in the Church of S. *Peter*, and in the Church of S. *James* and *Philip*, in all the feaſts of the Apoſtles, there are full remiſſion of every ones Sins.

The ſame day is a Station to S. *Maria Maggiore*, where is the Body of S. *Mathias*, and there is a plenary Indulgence: And more-

moreover an Indulgence of one hundred fifty ſix thouſand two hundred and ſixty years, and two hundred ſixty five days.

The day of S. *Coſtanza*, which the twenty-ſixth day, is a Station to the Church of S. *Agnes*, and there is a plenary Indulgence.

MARCH.

EVERY *Fryday* in the Month of *March*, is a Station to the Church of S. *Peter*, and there is a plenary Indulgence.

The day of S. *Thomas* of *Aquine*, which is the ſeventh day, at his Church, there is a plenary Indulgence.

Alſo the ſame day at the Church of S. *Maria Sophra la Minerva*, is a plenary Indulgence.

The day of S. *Gregory* Pope, which is the twelfth day, is a Station to his Church, and there is a plenary Indulgence.

The ſame day alſo, in S. *Peters* Church, there is a plenary Indulgence.

The day of S. *Joſeph*, which is the nineteenth day, at the Church of S. *Maria Maggiore*, is a plenary of Indulgence.

The day of the Vigil of S. *Benedict*, which is the twentieth day is a Station to the Chappel of S. there is a plenary Indulgence.

Alſo the ſame day there is a Station to the Church of *Santa Croce* in *Jeruſalem*, and there is a plenary Indulgence.

Moreover the ſame day at the Church of S. *Maria de gli Angioli* is the like Indulgence.

The day of S. *Benedict* Abbot, which is the twenty-firſt day, at the Church of S. *Peter* there are an hundred years of Indulgence, and moreover an Indulgence of one hundred fifty nine thouſand one hundred ſixty four years, and fourty days.

The Annunciation of the bleſſed Virgin *Mary*, which is the twenty-fifth day, at her Church there are Infinite Indulgences; and moreover Stations with plenary Indulgences during the whole Octave of the feaſt.

Alſo the ſame day there is a plenary Indulgence at theſe Churches following; to wit,

S. *Maria della pace*,

S. *Maria del popolo*.

And S. *Giacomo* in *Auguſta*.

Alſo the ſaid day of the Annunciation in the Church of S. *Peter* are a thouſand years Indulgence.

The

The Indulgences which are dayly in Lent, and Eaſter-Week.

1. THE firſt day of *Lent* is a Station to *Santa Sabina*, and there is a plenary Indulgence.

2. The ſecond day is a Station to the Church of *S. Gregorio*, and there are a thouſand years Indulgence.

3. The third day, is a Station to the Church of S. *John*, and *Paul*, and there is a plenary Indulgence.

4. The fourth day is a Station to S. *Triſone*, and there are eight thouſand years Indulgence.

5. The fifth day, which is the firſt *Sunday* in *Lent*, is a Station to S. *John Lateran*, and there they have eighteen thouſand years Indulgence, and full remiſſion of all their ſins.

6. Upon *Monday* is a Station to the Church of S. *Peter* in *Vincula*, and there they have a thouſand years Indulgence, and moreover a plenary remiſſion of their ſins.

7. Upon *Tueſday* is a Station to the Church of S. *Anaſtaſia*, and there is an Indulgence of years, and of as many times forty days ſpace, and the deliverance of a ſoul from Purgatory.

8. Upon *Wedneſday* is a Station to the Church of S. *Maria Maggiore*, and there they have an Indulgence of twenty-eight thouſand years, and of twenty-eight thouſand times forty days ſpace, and the remiſſion of the third part of their ſins.

9. Upon *Thurſday* is a Station to the Church of S. *Lawrence* in *Paliſperna*, which is the place where S. *Laurence* was broiled, and there they have ten years Indulgence, and plenary remiſſion of their ſins.

10. Upon *Fryday* is a Station to the Church of S. *Apoſtolo*, where inhabit the *Fryers Minors*, and there they have twelve thouſand years Indulgence, and the forgiveneſs of all their ſins.

11. Upon *Saturday* is a Station to the Church of S. *Peter*, and there they have an Indulgence of eighteen thouſand years, and of eighteen thouſand times forty days ſpace, and moreover a plenary remiſſion of their ſins.

The ſame day at the Church of S. *Maria del Popolo*, and at the

the Church of S. *Maria della Pace*, there is a Plenary Indulgence, and the ſame there is every *Saturday* in *Lent*.

12. The ſecond *Sunday* in *Lent*, is a *Station* to the Church of S. *Maria della Navicella*, and there they have eighteen thouſand years, and eighteen thouſand times forty days ſpace of Indulgence.

13. Upon *Monday* is a Station to the Church of S. *Clement*, and there they have eleven thouſand years Indulgence, and the forgiveneſs of the third part of their ſins.

14. Upon *Tueſday* is a Station to the Church of S. *Balbina*, and there are ten thouſand years Indulgence.

15. Upon *Wedneſday* is a Station to the Church of S. *Cecilia*, and there are ten thouſand years Indulgence.

16. Upon *Thurſday* is a Station to the Church of S. *Maria* in *Tranſtevere*, and there are ten thouſand years Indulgence.

17. Upon *Friday* is a Station to the Church of S. *Vitale*, and there are ten thouſand years Indulgence.

18. Upon *Saturday* is a Station to the Church of *San Pietro*, and *Marcellino*, and there each hath ten thouſand years Indulgence, and the full remiſſion of his ſins; and moreover, the delivering of a Soul from Purgatory.

19. The third *Sunday* in *Lent* is a Station to *San Lorenzo*, *fuori della Mura*, and there is an Indulgence of nineteen thouſand years, and of forty eight times forty days ſpace, and the deliverance of a Soul from Purgatory.

20. Upon *Monday* is a Station to the Church of S. *Mark*, and there are ten thouſand years Indulgence.

21. Upon *Tueſday* there is a Station to the Church of S. *Potentiana*, and there are ten thouſand years Indulgence.

22. Upon *Wedneſday* is a Station to the Church of S. *Siſto*, and there are ten thouſand years Indulgence.

23. Upon *Thurſday* is a Station to the Church of S. *Coſmo* and *Damiano*, and there are ten thouſand years Indulgence.

The ſame day at night, at the Church of S. *Maria del Popolo*, and S. *Maria della Pace*, there is a Plenary Indulgence; and the like is there every day to be had, until after the *Octave* of *Eaſter*.

At the Church of S. *Maria del Pianto*, upon the ſame day alſo is a Plenary Indulgence, granted by Pope *Julio* the ſecond.

Moreover, at the ſaid Churches of *San Maria del Popolo*, and *della Pace*, Pope *Siſto* the fourth granted, from the midſt of *Lent*, until after the *Octave* of *Eaſter*, any day, a thouſand years, and a thouſand times forty days ſpace of Indulgence.

24. Upon *Friday* is a Station to S. *Laurence* in *Lucina*, and there are ten thouſand years Indulgence.

25. Upon *Saturday* is a Station to S. *Laurence* in *Santa Suſana*, and there are ten thouſand years Indulgence.

The ſame day at the Churches both of S. *Maria del Popolo*, and S. *Maria della Pace*, is a Plenary Indulgence.

26. The fourth *Sunday* in *Lent* is a Station to the Church of *Santa Croce* in *Hieruſalem*, and there is a Plenary Indulgence; and moreover, they deliver a Soul from the Pains of Purgatory.

Alſo the ſame day at the Church of S. *Maria de gli Angioli*, they have a Plenary Indulgence, and likewiſe they deliver a Soul from Purgatory.

27. Upon *Monday* is a Station to the Church of the *Quatri Santi Coronati*, and there are ten thouſand years Indulgence.

28. Upon *Tueſday* is a Station to the Church of S. *Laurence* in *Damaſo*, and there are ten thouſand years Indulgence; and moreover, the remiſſion of the third part of every ones ſins.

29. Upon *Wedneſday* is a Station to the Church of S. *Paul*, and there they have ten thouſand years Indulgence, and the forgiveneſs of the third part of their ſins.

30. Upon *Thurſday* is a Station to the Church of S. *Sylveſter*, and there are ten thouſand years Indulgence.

Alſo the ſame day at the Church of S. *Martin* in *Monte*, there are ten thouſand years Indulgence, granted by Pope *Paul* the fourth.

31. Upon *Friday* is a Station to the Church of S. *Euſebio*, and there are ten thouſand years Indulgence.

32. Upon *Saturday* is a Station to S. *Nicholas* in *Carcere*, and there they have ten thouſand years Indulgence, and a Plenary remiſſion of their ſins.

The ſame day both at the Church of S. *Maria del Popolo*, and at the Church of S. *Maria della Pace*, there is a Plenary Indulgence.

33. The fifth *Sunday* in *Lent*, called *Paſſion Sunday*, is a Station to S. *Peter's*, and there they have an Indulgence of twenty eight thouſand years, and of as many times forty days ſpace, and the forgiveneſs of the third part of their ſins.

34. Upon *Monday* is a Station to the Church of S. *Griſogono*, and there are ten thouſand years Indulgence.

35. Upon *Tueſday* there is a Station to the Church of S. *Ciriaco*, and there are ten thouſand years Indulgence.

36. Upon *Wedneſday* is a Station to the Church of S. *Marcello*, where are the Brothers of the Servants, and there are ten thouſand years Indulgence.

37. Upon

37. Upon *Thurſday* is a Station to the Church of S. *Apollinare*, and there are ten thouſand years Indulgence.

38. Upon *Friday* is a Station to the Church of S. *Stephen* in *Monte Celio*, and there is the deliverance of a Soul from the Pains of Purgatory.

39. Upon *Saturday* is a Station to S. *John ante Portam Latinam*, and there are thirteen thouſand years Indulgence, and the delivering of a Soul from Purgatory.

At the Church of S. *Maria del Popolo*, and at the Church of S. *Maria della Pace*, there is the ſame day a Plenary Indulgence.

40. The ſixth *Sunday* in *Lent*, called *Palm-Sunday*, is a Station to the Church of S. *John Lateran*, and there they have twenty five thouſand years, and twenty five thouſand times forty days ſpace of Indulgence; and moreover, a plenary remiſſion of their ſins.

The ſame day at the Church of S. *Bartholomew nell' Iſola*, there are two hundred years Indulgence.

Alſo the ſame day at night, at the Church of our Lady *de Araceli*, every day until after the *Octave* of *Eaſter*, there is a Plenary Indulgence.

41. Upon *Holy Monday* is a Station to the Church of S. *Paraſſede*, and there they have fifteen thouſand years Indulgence, and the forgiveneſs of the third part of their ſins, and moreover a Plenary Indulgence.

At the Church of S. *Mark*, from *Holy Monday* until after *Eaſter Tueſday*, any day there is a Plenary Indulgence, granted by Pope *Paul* the ſecond.

42. Upon *Holy Tueſday* is a Station to the Church of S. *Priſca*, and there they have eighteen thouſand years Indulgence, and a plenary remiſſion of their ſins.

43. Upon *Holy Wedneſday* is a Station to S. *Maria Maggiore*, and there they have twenty thouſand years Indulgence, and likewiſe a plenary remiſſion of their ſins.

The ſame day in the morning, after they have ſang *High-Maſs* in the Church of S. *Peter*, they ſhew the *Holy Vault*.

44. Upon *Holy Thurſday* is a Station to the Church of S. *John Lateran*, and there they have eleven thouſand years, and eleven thouſand times forty days ſpace of Indulgence; and moreover, twice a plenary remiſſion of their ſins.

The ſame day the Pope waſheth the Feet of twelve poor People, and there is read the *Bull* concerning the Supper of our Lord.

45. Upon *Holy Friday* is a Station to the Church of *Santa Croce*

in *Hieruſalem*, and there they have a plenary remiſſion of their ſins.

At the Church of S. *Maria de gli Angioli*, the ſame day there is the like Indulgence.

46. Upon *Holy Saturday* is a Station to S. *John Lateran*, and there they have twelve thouſand years Indulgence, and forty eight *Quarantines*, each of which is forty days ſpace; and moreover, they have a plenary remiſſion of all their ſins.

The ſame day at S. *Maria del Popolo*, and at S. *Maria della Pace*, they have plenary remiſſion of all their ſins.

Upon *Eaſter-Day* is a Station to S. *Maria Maggiore*, and there they have an Indulgence of twenty eight thouſand years, and of twenty eight thouſand times forty days ſpace; and moreover, a plenary remiſſion of their ſins.

At the Church of S. *Maria de gli Angioli*, the ſame day there is the like Indulgence.

Moreover, the ſame day at the Church of S. *Spirito* in *Saſſia*, there are two thouſand years Indulgence: And thus there are daily, until after the *Octave* of *Eaſter*, granted by Pope *Boniface* the eighth.

Upon *Eaſter Monday* is a Station to the Church of S. *Peter*, and there they have twenty eight thouſand years Indulgence, and a plenary remiſſion of their ſins.

Upon *Eaſter Tueſday* there is a Station to the Church of S. *Paul*, and there they have an Indulgence of twenty thouſand years, and of twenty eight thouſand times forty days ſpace, and a plenary remiſſion of their ſins.

Upon *Eaſter Wedneſday* there is a Station to the Church of S. *Laurence fuori le Mura*, and there is an Indulgence of eighteen thouſand years, and of as many times forty days ſpace, and the deliverance of a Soul from Purgatory.

Upon *Thurſday* is a Station to the Church of S. *Apoſtolo*, and there they have fifteen thouſand years Indulgence; and moreover, a plenary remiſſion of their ſins.

Upon *Friday* is a Station to the Church of S. *Maria Rotonda*, and there are fifteen thouſand years Indulgence.

Upon *Saturday* is a Station to S. *John Lateran*, and there they have fifteen thouſand years Indulgence, and twice a plenary remiſſion of their ſins. And this is the day in which the Pope bleſſeth the *Agnus Dei's* made with white Wax.

Upon the *Sunday* of the *Octave* of *Eaſter*, is a Station to the Church of S. *Pancratio*, and there they have fifteen thouſand years

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Indulgence; and moreover, twice a plenary remiſſion of their ſins.

Moreover, alſo the ſame day at the Church of S. *John Lateran*, there is a Plenary Indulgence.

The *Friday* after the *Octave* of *Eaſter*, at the Church of S. *Maria Rotonda*, there is a Plenary Indulgence.

The *Sunday* following, to wit, the ſecond *Sunday* after *Eaſter*, at the Church of S. *Peter*, is a Plenary Indulgence.

APRIL.

AT the Church of S. *Peter*, any day they have twelve thouſand years Indulgence, and twelve thouſand times forty days ſpace, and the remiſſion of the third part of their ſins: And thus they have, until after the firſt of *Auguſt*.

At the Church *della Nonciata*, any day there are a thouſand years Indulgence; and thus it continueth until after the firſt day of *Auguſt*.

The firſt day of *April*, which is the *Octave* of the *Annunciation*, at the ſame Church there is a Plenary Indulgence.

At the Church of S. *Maria del Popolo*, the ſame day there is a Plenary Indulgence.

The day of S. *Maria Egittiaca*, which is the ſecond day, at her Church there is a Plenary Indulgence.

The day of S. *Pancratio* Biſhop, which is the third day, they have at his Church a plenary remiſſion of all their ſins.

The day of S. *Vicenzo* Confeſſor, who was of the Order of the *Dominican Fryers*, at his Church, there is a Plenary Indulgence.

The day of S. *George*, which is the twenty third day, is a Station to his Church, and there they have a plenary remiſſion of their ſins, and alſo a thouſand years Indulgence: and moreover, an hundred fifty four thouſand nine hundred and thirteen years, and two hundred and ſixty days.

The ſame day at the Church of S. *Peter*, there is a Plenary Indulgence.

The day of S. *Mark* Evangeliſt, is a Station to his Church, and there is a Plenary Indulgence.

Moreover, the ſame day, at the Church of S. *Peter*, is a Plenary Indulgence; and alſo an Indulgence of an hundred fifty four thouſand nine hundred and ninety years, and of two hundred and nine days: And moreover, when the Prieſts and Brothers go there the ſame day in Proceſſion, there are twenty eight thouſand years,

and

and twenty eight thouſand times forty days ſpace of Indulgence.

The day of S. *Vitale*, which is the twenty ninth day, is a Station to his Church, and there is a Plenary Indulgence.

The day of S. *Peter* Martyr, which is the ſame day, at the Church of S. *Maria della Minerva*, is a Plenary Indulgence.

Moreover, the ſame day is a Station to the Church of S. *Mark*, and there they have a plenary remiſſion of their ſins.

MAY.

AT the Church *Della Nonciata*, any day, there are a thouſand years Indulgence, and it continueth thus until after the firſt of *Auguſt*.

At the Church of S. *Peter*, any day, they have an Indulgence of twelve thouſand years, and of twelve thouſand times forty days ſpace, and the remiſſion of the third part of their ſins: And thus they have, until after the firſt of *Auguſt*.

Every *Sunday* in the Month of *May*, at the Church of S. *Sebaſtiano*, is a Plenary Indulgence.

The day of S. *James*, and *Philip* Apoſtles, which is the firſt day of *May*, at their Church there is a plenary remiſſion of all ſin; and ſo there is in all the Feaſts of the Apoſtles.

At the Church of S. *Peter* is the like Indulgence.

Moreover, the ſame day is a Plenary Indulgence at theſe three Churches: to wit,

Santo Apoſtolo.
Santa Maria Maggiore, and
San Giacomo in *Auguſta.*

The day of the Invention of the *Holy Croſs*, which is the third day, there is a Station to *Santa Croce* in *Hieruſalem*, and there they have remiſſion of all their ſins, and moreover infinite Indulgences, and it continueth thus during the *Octave* of the ſame Feaſt.

At the Church of S. *Maria de gli Angioli* is the like Indulgences; and at the Church of S. *Maria Rotonda* is a plenary remiſſion of every ones ſins, it being the day of the Conſecration of the ſame Church.

Moreover, the ſame day at the moſt Holy Crucifix, in the Church of S. *Marcello*, there is a Plenary Indulgence granted by Pope *Gregory* the thirteenth.

The day of S. *Monica*, Mother of S. *Auguſtine*, which is the fourth day, at the Church of S. *Auguſtine* there is a Plenary Indulgence, and moreover alſo infinite Indulgences. The

The day of S. *John ante Portam Latinam*, which is the ſixth day, they have in his Church a plenary remiſſion of their ſins.

At S. *Maria Maggiore*, the ſame day there is a Plenary Indulgence, and the deliverance of a Soul from Purgatory.

Moreover, the ſame day is a Station to S. *John Lateran*, and there every one hath a plenary remiſſion of his ſins, and delivereth a Soul from Purgatory.

The day of the Apparition of S. *Michael*, at his Church they have a plenary remiſſion of their ſins.

The ſame day at S. *Maria Maggiore* is a Plenary Indulgence.

Moreover, from this day to the end of the *Calends* of *Auguſt*, at the Church of S. *John Lateran*, any day, there are three times a Plenary Indulgence.

The day of the *Octave* of the Feaſt of the *Holy Croſs*, which is the tenth day, at the Church of *Santa Croce* is a Plenary Indulgence.

The ſame day, at the Church of S. *Maria de li Angioli*, there is a Plenary Indulgence.

The day of S. *Nereo* and *Archileo*, which is the twelfth day, at their Church there is a Plenary Indulgence.

The ſame day alſo, at the Church of S. *Paul*, there is a Plenary Indulgence.

The day of S. *Vittore* and *Corona*, which is the fourteenth day, at their Church there is a Plenary Indulgence.

The day of S. *Potentiana*, which is the nineteenth day, at her Church there is a Plenary Indulgence.

The day of S. *Bernardino*, which is the twentieth day, is a Station to the Church of S. *Maria* in *Araceli*, and there is a Plenary Indulgence.

The day of S. *Helena*, which is the twenty firſt day, at her Church is a Plenary Indulgence.

The day of S. *Petronilla* Virgin, they have at S. *Peter*'s a thouſand years, and a thouſand times forty days ſpace of Indulgence.

And note, that from the day of S. *Bernardino* aforeſaid, until after the firſt day of *Auguſt*, at the Church of S. *John Lateran*, they have any day a plenary remiſſion of their ſins.

The Indulgences in Aſcenſion *and* Whitſun-*Week.*

UPon *Letany Monday*, that is to ſay, the *Monday* before the Feaſt of the Aſcenſion of our Lord, they go in Proceſſion to the Church of S. *Peter*, and there they have twenty eight thouſand years,

years, and twenty eight thouſand times forty days ſpace of Indulgence.

Upon *Letany Tueſday*, at the Church of S. *John Lateran*, there is an Indulgence of twenty eight thouſand years, and of twenty eight thouſand times forty days ſpace.

Upon *Letany Wedneſday*, at S. *Maria Maggiore*, they have an Indulgence of twenty eight thouſand years, and of twenty eight thouſand times forty days ſpace, and the remiſſion of all their ſins, granted by Pope *Pio* the ſecond, becauſe that upon that day they celebrate the Tranſlation of S. *Girolamo*.

Upon *Thurſday*, which is the day of the Aſcenſion of our Lord, at the Church of S. *Peter*, there is an Indulgence of twenty eight thouſand years, and of twenty eight thouſand times forty days ſpace; and moreover, a Plenary Indulgence.

Alſo the ſame day, at the Church of *San Spirito* in *Saſſia*, there are twenty eight thouſand eight hundred years Indulgence, granted by *Boniface* the eighth.

Upon *Whitſun-Eve* is a Station to the Church of S. *John Lateran*, and there they have fifteen thouſand years Indulgence, and a plenary remiſſion of their ſins.

Upon *Whit-Sunday* is a Station to the Church of S. *Peter*, and there is a plenary remiſſion of their ſins, and moreover infinite Indulgences.

At the Church of S. *Maria de gli Angioli*, the ſame day, they have a plenary forgiveneſs of their ſins.

Moreover, the ſame day, at the Church of *San Spirito* in *Saſſia*, they have an Indulgence of four thouſand years, and of eight hundred times forty days ſpace, and the remiſſion of the ſeventh part of their ſins, granted by Pope *Alexander* the fourth.

Upon *Whitſun-Monday* is a Station to the Church of S. *Peter* in *Vincula*, and there they have a plenary remiſſion of their ſins.

Alſo the ſame day, at the Church of S. *Maria de gli Angioli*, is a Plenary Indulgence.

Upon *Whitſun-Tueſday* is a Station to the Church of S. *Anaſtaſia*, and there is an Indulgence of eighteen thouſand years, and moreover a Plenary Indulgence.

Upon *Ember-Wedneſday* is a Station to S. *Maria Maggiore*, and there they have an Indulgence of twenty eight thouſand years, and of twenty eight thouſand times forty days ſpace, and the remiſſion of the third part of their ſins; and moreover, a Plenary Remiſſion.

Upon *Thurſday* is a Station to S. *Laurence fuori le Mura*, and there they have an Indulgence of eighteen thouſand years, and of eighteen

teen thouſand times forty days ſpace, and the remiſſion of the third part of their ſins; and moreover, a plenary remiſſion, and the delivering of a Soul from Purgatory.

Upon *Ember-Friday* is a Station to S. *Apoſtolo*, and there they have eighteen thouſand years Indulgence, and a plenary remiſſion of their ſins.

Upon *Ember-Saturday* is a Station to the Church of S. *Peter*, and there they have an Indulgence of eighteen thouſand years, and of eighteen thouſand times forty days ſpace, and the forgiveneſs of the third part of their ſins; and moreover, a plenary remiſſion, and the deliverance of a Soul from Purgatory.

Alſo the ſame day, at the Church of S. *John Lateran*, is a Plenary Indulgence.

Upon *Corpus Chriſti*-day is a Station to the Church of S. *Peter*, and there they have a plenary remiſſion of their ſins, and it continueth during the *Octave* of the Feaſt: And moreover, they have other Indulgences granted by Pope *Urban* the fourth to them, that then, and during the *Octave*, ſhall be found preſent at Divine Offices.

Moreover, the ſame day is a Station to *San Spirito* in *Saſſia*, and there they have a thouſand years Indulgence, and the remiſſion of the ſeventh part of their ſins, and it continueth during the *Octave*.

The day of the *Octave* of *Corpus Chriſti* is a Station to S. *Mark*, and there is a Plenary Indulgence granted by Pope *Paul* the Second.

JUNE.

AT the Church *della Nonciata*, any day, there are a thouſand years Indulgence; and thus it continueth until after the firſt of *Auguſt*.

At the Church of S. *Peter*, they have any day twelve thouſand years, and twelve thouſand times forty days ſpace of Indulgence, and the remiſſion of the third part of their ſins: And thus it continueth alſo, until after the firſt day of *Auguſt*.

At the Church of S. *John Lateran*, any day, they have a plenary remiſſion of their ſins: And thus it likewiſe continueth until after the firſt of *Auguſt*.

The day of S. *Marcellin*, *Peter*, and *Eraſmo*, which is the ſecond day, is a Station to S. *Marcellino*, and there is a Plenary Indulgence.

The ſame day at the Church of S. *Peter*, there are a thouſand years Indulgence.

The ſecond *Sunday* of *June* is a Statio ut S. *Maria della Conſola-*

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tione, and there they have a plenary remiſſion of their ſins, granted by Pope *Siſto* the fourth.

The day of S. *Barnabas*, which is the eleventh day, is a Station to his Church, and there is a Plenary Indulgence.

The ſame day at S. *Peter*'s there are ſix hundred years Indulgence.

The day of S. *Anthony*, Confeſſor of the Order of S. *Francis*, which is the thirteenth day, is a Station to S. *Maria* in *Araceli*, and there they have a plenary remiſſion of their ſins, granted by Pope *Gregory* the ninth.

The day of S. *Vito*, *Modeſto*, and *Creſcentio*, which is the fifteenth day, is a Station to the Church of S. *Vito* in *Macello*, and there they have ſix thouſand years Indulgence.

The ſame day at the Church of S. *Paul*, they have an hundred years, and an hundred times forty days ſpace of Indulgence.

The day of S. *Paulino*, Biſhop and Confeſſor, which is the twenty ſecond day, at the Church of S. *John Lateran*, there are ſeven thouſand years Indulgence.

The day of the Nativity of S. *John* the *Baptiſt*, which is the twenty fourth day, at the Church of S. *John Lateran*, they have a plenary remiſſion of their ſins and an Indulgence of one hundred fifty four thouſand nine hundred eighty five years, and forty five days, and the delivering of a Soul from Purgatory, granted by *Leo* the tenth: But the ſame Pope hath willed, that whoſoever gaineth this Indulgence, ſhall ſay a *Corona* for his Holineſs.

The ſame day at the Church of S. *John de Fiorentini*, is a Plenary Indulgence.

The day of S. *John* and *Paul*, which is the twenty ſixth day, at the Church of S. *John Lateran*, are a thouſand years Indulgence.

The day of S. *Leo* Pope, which is the twenty eighth day, at S. *Peters* they have a thouſand years, and a thouſand times forty days ſpace of Indulgence: And moreover, it being the *Vigil* of S. *Peter* and *Paul*, they have a plenary remiſſion of their ſins.

The day of S. *Peter* and *Paul* Apoſtles, which is the twenty ninth day, is a Station to the Church of S. *Peter*, and there is a Plenary Indulgence; and ſo likewiſe there is in all the Feaſts of the Apoſtles.

Moreover, at the Church of the ſaid two Apoſtles, the ſame day, beſides a Plenary Indulgence, there are one hundred fifty nine thouſand nine hundred ſixty three years, and forty five days of Indulgence.

At the Church of S. *Philip* and *James*, the ſame day, there is a Plenary Indulgence.

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The day of the Commemoration of S. *Paul*, which is the thirtieth day, is a Station to the Church of S. *Paul*, and there they have a plenary remiſſion of their ſins; and moreover, infinite Indulgences.

JULY.

AT the Church *della Nonciata*, any day, there are a thouſand years Indulgence; and thus it continueth until after the firſt of *Auguſt*.

At S. *Peters*, any day, there are twelve thouſand years Indulgence, and twelve thouſand times forty days ſpace, and the forgiveneſs of the third part of their ſins: And thus alſo it continueth until after the firſt day of *Auguſt*.

At S. *John Lateran*, any day, they have a Plenary remiſſion of their ſins; and it continueth, as aforeſaid.

The *Octave* of S. *John Baptiſt*, which is the firſt day of *July*, at the Church of S. *John Lateran*, there is a Plenary Indulgence.

The day of the Viſitation of the bleſſed Virgin *Mary*, which is the ſecond day, is a Station to S. *Maria del Popolo*, and there they have a plenary remiſſion of their ſins, granted by Pope *Sixto* the fourth; and it continueth thus the whole *Octave* of the Feaſt.

The ſame day, at the Church of S. *Maria della Pace*, they have a plenary remiſſion of their ſins, and moreover innumerable Indulgences; and thus they have, during the whole *Octave* of the ſame Feaſt.

Moreover alſo the ſame day, at the Church of S. *Maria degli Angioli*, are the like Indulgences.

The day of the *Octave* of S. *Peter* and *Paul*, which is the ſixth day, at the Church of S. *Peter* is a Plenary Indulgence.

The day of the Diviſion of the Apoſtles, which is the ninth day, at S. *Peters* there are twelve thouſand years Indulgence.

The day of S. *Bonaventure*, which is the fourteenth day, at the Church of S. *Peter* is a Plenary Indulgence.

The day of S. *Quirico*, which is the fifteenth day, at his Church there is a Plenary Indulgence.

The day of S. *Aleſſio*, which is the ſeventeenth day, is a Station to his Church, and there they have a plenary remiſſion of their ſins.

Moreover, the ſame day, at the Church of S. *John Lateran*, is a Plenary Indulgence.

The day of S. *Simphoraſa*, which is the eighteenth day, at the Church of S. *Angelo* in *Peſcaria*, is a Plenary Indulgence.

The day of S. *Margarita*, which is the twentieth day, at her Church is a Plenary Indulgence.

Moreover, the ſame day at *Santa Croce* are an hundred years Indulgence.

The day of S. *Praſſede* Virgin, which is the twenty firſt day, at her Church are ſix thouſand years Indulgence.

The ſame day, at the Church of S. *Peter*, are two thouſand years Indulgence.

Moreover, the ſame day alſo at the Church of S. *Peter*, it being the *Octave* of S. *Bonaventure*, there is a Plenary Indulgence granted by Pope *Siſto* the fourth.

The day of S. *Mary Magdalen*, which is the twenty ſecond day, is a Station to her Church, and there they have a plenary remiſſion of their ſins, granted by *Clement* the ſeventh, and *Paul* the fourth.

At the Church of S. *Maria Maggiore*, the ſame day they have a Plenary Indulgence.

At the Church of S. *Celſo* in *Banchi*, the ſame day alſo they have a plenary remiſſion of their ſins, and moreover infinite Indulgences.

Moreover, the ſame day, at the Church of S. *Lazarus*, there are many Pardons.

The day of S. *Apollinare* Martyr, which is the twenty third day, at his Church there is a Plenary Indulgence.

The ſame day, at the Church of S. *John Lateran*, are an hundred years Indulgence.

The day of S. *Creſtina*, Virgin and Martyr, which is the twenty fourth day, at the Church of S. *Maria Maggiore* there are forty years Indulgence; and at the Church of S. *Mary Magdalen* forty eight years.

The day of S. *James* Apoſtle, which is the twenty fifth day, is a Station to his Church, and there they have a plenary remiſſion of their ſins.

At S. *Maria Maggiore*, the ſame day, there is a Plenary Indulgence.

Moreover, the ſame day, and in all the Feaſts of the Apoſtles, there is at the Church of S. *Peter*, and at the Church of S. *Philip* and *James*, a Plenary Indulgence.

The day of S. *Anne*, which is the twenty ſixth day, at her Church there is a Plenary Indulgence.

The day of S. *Pantaleone*, which is the twenty ſeventh day, at his Church there is a Plenary Indulgence.

The ſame day, at the Church of S. *Maria Maggiore*, there are forty years Indulgence.

The day of S. *Nazario* and *Celſo*, which is the twenty eighth day, at the Church of *Santa Croce*, there are three hundred years Indulgence.

The

The ſame day, at S. *Maria de gli Angioli*, is the like Indulgence.

The day of S. *Martha*, which is the twenty ninth day, at her Church there is a Plenary Indulgence.

The ſame day, at the Church of S. *Sebaſtian*, there are five thouſand years Indulgence.

The day of S. *Abdon* and *Semen*, which is the thirtieth day, at the Church of S. *Mark*, they have plenary remiſſion of their ſins.

AUGUST.

THe day of S. *Peter* in *Vincula*, which is the firſt day of *Auguſt*, is a Station to his Church, and there they have a plenary remiſſion of their ſins for eight days following.

The ſame day, at the Church of *della Nonciata*, they have a thouſand years Indulgence.

At the Church of S. *Peter*, the ſame day, they have an Indulgence of twelve thouſand years, and of as many times forty days ſpace, and the forgiveneſs of the third part of their ſins.

Moreover, at S. *John Lateran*, the ſame day, they have a plenary remiſſion of their ſins.

The day of the Dedication of S. *Maria de gli Angioli*, or *della Portiuncula*, the which was the firſt Church of the Order of S. *Francis*, at the Church of S. *Maria Maggiore* is a Plenary Indulgence.

The day of the finding out of S. *Stephen*, which is the third day of *Auguſt*, is a Station to the Church of S. *Laurence* without the Wall, and there they have a plenary remiſſion of their ſins.

The day of S. *Domedico*, which is the fourth day, is a Station to the Church of *Minerva*, and there is a Plenary Indulgence.

The day of the Feaſt of S. *Maria della Neve*, which is the fifth day, at the Church of S. *Maria Maggiore* is a Plenary Indulgence.

The ſame day, at the Church of S. *Maria de gli Angioli*, they have a plenary remiſſion of their ſins.

Moreover alſo the ſame day, at S. *Maria della Pace*, they have a Plenary Indulgence.

The day of the Transfiguration of our Lord and Saviour Jeſus Chriſt, which is the ſixth day, is a Station to S. *John Lateran*, and there is a Plenary Indulgence.

The ſame day at *Santa Croce* in *Hieruſalem*, it being alſo the Feaſt of S. *Siſto*, there are very many Indulgences.

Alſo the ſame day, at S. *Maria de gli Angioli*, are the like Indulgences.

The

The day of S. *Ciriaco*, *Largo*, and *Smaragdo*, which is the eighth day, at the Church of S. *Ciriaco*, they have a plenary remiſſion of their ſins.

The ſame day, at the Church of S. *Sebaſtiano*, are a thouſand years Indulgence.

The day of S. *Laurence*, which is the tenth day, at the Church of S. *Laurence* without the Wall, they have an Indulgence of an hundred years, and of as many times forty days ſpace, and a plenary remiſſion of their ſins; and it continueth thus during the *Octave* of the ſame Feaſt.

Moreover, in the ſaid Church, they have daily, during the ſaid *Octave*, one hundred fifty eight thouſand, and ſix hundred fifty eight years, and two hundred eighty five days, and any day, a thouſand years, and a Plenary Indulgence, and the remiſſion of the third part of their ſins.

The day of S. *Clare*, of the Order of S. *Francis*, which is the twelfth day, is a Station to the Church of S. *Sylveſter*, and there they have plenary remiſſion of their ſins.

The ſame day, at S. *Maria Maggiore*, is a Plenary Indulgence; and at *Santa Croce* an hundred years Indulgence.

The day of S. *Euſebio* Confeſſor, which is the fourteenth day, at his Church there are a thouſand years Indulgence.

The ſame day, at S. *Maria Maggiore*, are a thouſand years Indulgence.

The *Vigil* of the Aſſumption of our Lady, at S. *Maria del Popolo*, at *Veſpers*, is a Plenary Indulgence.

The day of the Feaſt of the ſaid Aſſumption, which is the fifteenth day, is a Station to S. *Maria Maggiore*, and there they have a thouſand years Indulgence, and a plenary remiſſion of their ſins; and thus it continueth the whole *Octave*.

At S. *Maria del Popolo* is a Plenary Indulgence, and the ſame continueth daily as above, granted by Pope *Sixto* the fourth.

Moreover, the ſame day is a Plenary Indulgence at S. *Maria Maggiore*,

At S. *Maria Araceli*,

At S. *Maria degli Angioli*,

And at S. *Maria della Pace*.

Moreover, at S. *Spirito* in *Saſſia*, the ſame day, are two thouſand years Indulgence; and thus it continueth, during the whole *Octave*, granted by Pope *Innocent* the ſixth.

Note alſo, that from the ſaid Feaſt, until after the day of the Nativity

tivity of our Lady, which is the eighth day of *September*, at S. *Maria Maggiore* they have any day twelve years Indulgence, and the forgiveneſs of the third part of their ſins.

Moreover, at the Church of S. *Peter*, the day of the ſaid Aſſumption, and every day during the *Octave*, there are eight hundred fifty one thouſand, one hundred ſixty two years, and an hundred days of Indulgence.

The day of S. *Rocco*, which is the ſixteenth day, at his Church there is a Plenary Indulgence.

The *Sunday* after the *Octave* of the Aſſumption is a Station to the Church of S. *Maria de Araceli*, and there is a Plenary Indulgence.

The day of S. *Lodovico* Confeſſor, of the Order of S. *Francis*, which is the nineteenth day, is a Station to S. *Maria de Araceli*, and there they have remiſſion of all their ſins.

The day of S. *Anaſtatio* Martyr, which is the twenty firſt day, is a Station to his Church, and there they have remiſſion of all their ſins.

The *Octave* of the Aſſumption of our Lady, which is the twenty ſecond day, is a Station to S. *Maria* in *Tranſtevere*, and there is a Plenary Indulgence.

The day of S. *Bartholomew* Apoſtle, which is the twenty fourth day, is a Station to his Church, and there is a plenary remiſſion.

The ſame day, at S. *John Lateran*, is the like Indulgence.

Moreover, at S. *Paul*'s, and at S. *Philip*'s and *James*'s, they have a plenary remiſſion of their ſins; and ſo they have in every of the Feaſts of the Apoſtles.

The day of S. *Lodovico*, King of *France*, which is the twenty fifth day, is a Station to S. *Luigi*, belonging to the *French*, and there is a Plenary Indulgence.

The day of S. *Auguſtine* Biſhop, which is the twenty eighth day, at his Church there is a Plenary Indulgence.

The ſame day, at S. *Maria Maggiore*, are a thouſand years Indulgence.

The day of the Decollation of S. *John Baptiſt*, which is the twenty ninth day, is a Station to his Church, and there is a Plenary Indulgence.

The ſame day, at the Church of S. *John Lateran*, is the like Indulgence.

SEPTEM-

SEPTEMBER.

THe day of S. *Egidio* Abbot, which is the firſt day of *September*, is a Station to his Church, and there is a Plenary Indulgence.

The *Vigil* of the Nativity of our Lady, which is the ſeventh day, there is in the Evening, at the Church of S. *Maria del Popolo*, a Plenary Indulgence.

The day of the Nativity of our Lady, which is the eighth day, is a Station to the Church of S. *Maria Maggiore*, and there they have a thouſand years Indulgence, and a plenary remiſſion of their ſins.

Moreover, the ſame day at S. *Maria Rotonda*, they have an Indulgence Plenary, and an Indulgence of one hundred fifty nine thouſand ſeven hundred and ninety years, and of one hundred eighty five days.

Alſo there is an Indulgence Plenary the ſame day at S. *Maria de Araceli*.

At S. *Maria* in *Via Lata*.

At S. *Maria della Pace*.

At S. *Maria de gli Angioli*.

At S. *Maria del Popolo*: And thus there is alſo, during the *Octave* of the ſame Feaſt, granted by Pope *Siſto* the fourth.

At S. *Spirito* in *Saſſia*, the ſame day, there are eight thouſand eight hundred years Indulgence; and thus there is daily, during the ſaid *Octave*.

Moreover, the ſame day is a Station to S. *Maria di Loreto* in *Rome*, where there is a Plenary Indulgence, both for the Living and Dead.

The day of S. *Adrian* Martyr, which is the eighth day alſo, at the Church of S. *Maria Maggiore*, there are two hundred years Indulgence.

The day of S. *Nicholas da Tolentino*, which is the tenth day, is a Station to S. *Maria del Popolo*, and there they have plenary remiſſion of their ſins.

The ſame day, at the Church of S. *Auguſtine*, is the like Indulgence.

Moreover, the *Sunday* between the day of S. *Nicholas da Tolentino*, and its *Octave*, at the Church of S. *Auguſtine*, is a Plenary Indulgence, granted by Pope *Boniface* the ſeventh.

The Feaſt of the Exaltation of the *Holy Croſs*, which is the fourteenth day, is a Station to *Santa Croce* in *Jeruſalem*, and there they have a thouſand and forty years, and the remiſſion of the third part of

of their Sins, and one hundred fifty six thouſand ſixty four years, and forty five days of Indulgence, and moreover the forgiveneſs of their ſins during the Octave of the ſame Feaſt.

The ſame day at S. *Maria degli Angioli*, they have a plenary Remiſſion of their ſins, and thus they have daily during the Octave.

Moreover the ſame day at the Church of S. *John Lateran* in the Oratory of *Santa Croce*, is a plenary Indulgence.

Moreover the ſame day alſo, at the moſt holy crucifix in the Church of S. *Marcello*, is a plenary Indulgence granted by Pope *Gregory* the thirteenth.

The day of S. *Euſemia Lucia*, and *Geminiano*, at the Church of S. *John Lateran*, are a thouſand years Indulgence.

The *Wedneſday* after the Feaſt of the Holy Croſs, which is Ember-*Wedneſday*, is a Station to the Church of S. *Maria Maggiore*; and there they have an Indulgence of eighteen thouſand years, and of eighteen thouſand times forty days ſpace, and the forgiveneſs of the third part of their ſins.

The *Fryday* after the ſaid *Wedneſday* is a Station to S. *Apoſtolo*, and there they have eighteen thouſand years Indulgence, and a plenary Remiſſion of their ſins.

The *Saturday* following is a Station to S. *Peters*, and there they have an Indulgence of twenty eight thouſand years, and of twenty eight thouſand times forty days ſpace, and the Remiſſion of the third part of their ſins, and each delivereth a Soul from Purgatory.

The day of S. *Euſtachio* and his company, which is the twentieth day, at his Church there is a plenary Indulgence.

The ſame day at the Church of S. *Sebaſtian* are thirteen years Indulgence.

The day of S. *Matthew* Apoſtle and Evangeliſt, which is the twenty ſixt day, is a Station to his Church, and there they have a plenary Remiſſion of their ſins.

The ſame day at the Church of S. *Laurence* they have an Indulgence plenary, and an hundred and thirty years Indulgence.

Moreover the ſame day at the Church of S. *Peter*, and at the Church of S. *Philip* and *James*, is a plenary Indulgence.

The day of S. *Coſmo* and *Damiano*, which is the twenty-ſeventh day, at their Church there is a plenary Indulgence after the manner of *Jubily* granted by Pope *Leo* the tenth.

The ſame day at the Church of S. *Sebaſtian* is an Indulgence of ſeven thouſand years.

The day of S. *Michael*, which is the twenty-ninth day, is a Station

to his Church, and there they have a plenary Remiſſion of their ſins.

At S. *Angelo* in *Peſcaria* the ſame day they have alſo a plenary Remiſſion of their ſins.

Moreover the ſame day at S. *Maggiore* they have an Indulgence plenary, and one hundred fifty four thouſand nine hundred ninety one years, and two hundred and nine days of Indulgence.

The day of S. *Girolamo*, which is the thirtieth day, at the Church of S. *Maria Maggiore* they have a plenary Remiſſion of their ſins, and two thouſand years of Indulgence; and moreover two hundred fifty eight thouſand ſeven hundred and ninety years, and two hundred eighty five days of Indulgence.

OCTOBER.

THe day of the Feaſt of the bleſſed Father *Seraſico* a holy *Franciſcan*, which is the fourth day of *October*, is a Station to the Church of S. *Francis* in *Tranſtevere*, and here they have a plenary Remiſſion of their ſins; and thus they have dayly during the Octave of the Feaſt.

At the Church of S. *Paul* the ſame day they have one hundred eighty-five thouſand nine-hundred ſixty-eight years, and two hundred eightyfive days of Indulgence; and thus they have daily as aboveſaid.

The day of S. *Caliſto* Pope and Martyr, which is the fourteenth day, at the Church of S. *Sebaſtian*, becauſe of the Cemitery of the ſaid Pope, where are buried one-hundred ſeventy four thouſand Martyrs, of which eighteen were Popes, there is a plenary indulgence.

The firſt ſunday after the Feaſt of the above-ſaid S. *Caliſto*, is a Station to S. *Maria* in *Tranſtevere*.

The day of S. *Luke* Evangeliſt, which is the eighteenth day, is a Station to his Church, and there they have a plenary remiſſion of their ſins.

The ſame day at S. *Maria Maggiore* are a thouſand years indulgence.

The day of S. *Theodoro*, which is the twenty-third day, at his Church there is a plenary Indulgence.

The day of S. *Simeon* and *Jude* Apoſtles, which is the twenty-eight day, is a Station to the Church of S. *Peter*, and there they have a plenary remiſſion of their ſins, and the ſame they have in all the Feaſts of the Apoſtles.

The day of S. *Philip* and *James*, is the like Indulgence.

NOVEM-

NOVEMBER

THe day of the Commemoration of all Saints, which is the first day of *November*, is a Station to S. *Maria Rotonda*, and there they have one hundred fifty five thousand nine hundred ninety two years, and an hundred days Indulgence, and moreover an Indulgence plenary; and thus they have daily during the Octave of the same Feast.

The same day at S. *Spirito* in *Sassia* they have an Indulgence of three thousand years, and of three thousand times forty days space, granted by Pope *Boniface* the twelfth, and thus they have daily until after the day of S. *Leonard*, which is the sixt day of this month.

Also the same day at the Church of S. *Prassede* they have an hundred and twenty thousand years, and an hundred and twenty times forty days space, and the Remission of the third part of their sins.

And moreover at S. *Babiana* there are sixty thousand years Indulgence.

The day of the Commemoration of all the dead, which is the second day, is a Station to the Church of S. *Gregory*, and there every one hath a plenary Remission of his sins; and thus he hath every day during the Octave of the Commemoration, and moreover he deliverethia Soul from Purgatory.

The same day also, and at the same Church, there are an hundred fifty four thousand nine hundred ninety one years, and two hundred days of Indulgence; and thus there is dayly during the Octave.

Moreover the same day also at S. *Maria Maggiore*, is a plenary Indulgence, and thus there is daily during the Octave; and moreover each one taketh as aforesaid a Soul from Purgatory.

The same day also at S. *James* in *Augusta* is a plenary Indulgence.

Upon the Octave of any S. there is at S. *Peters* a plenary Remission of their sins.

The day of the four *Santi Coronati*, which is the eight day, at their Church there is a plenary Indulgence.

The day of the Dedication of S. *Salvatore*, which is the ninth day, is a Station to S. *John Lateran*, and there they have a plenary Remission of their sins, an hundred years, and three hundred days; and moreover one hundred fifty four thousand six hundred eighty three years, and two hundred eighty five days of Indulgence.

The day of S. *Triphone*, which is the tenth day, at his Church there is a plenary Indulgence.

The ſame day alſo, they Celebrate the Feaſt of S. *Reſpicio* and *Ninfa*, in which at the Church of S. *Laurence* there are very many Indulgences.

The day of S. *Martin*, which is the Eleventh day, at his Church there is a plenary Indulgence.

The ſame day at S. *Sebaſtian* are three hundred years, and three-hundred times forty days ſpace, of Indulgence.

At the Church of S. *Peter*, the ſame day, they have a plenary Remiſſion of their ſins.

The day of the Dedication of S. *Peter* and *Paul*, which is the eighteenth day, is a Station to the Church of S. *Peter*, and there they have a plenary Remiſſion of their ſins, and an Indulgence of an eleven thouſand years, and of an eleven thouſand times forty days ſpace, and the Remiſſion of the third part of their ſins; and moreover one hundred fifty nine thouſand nine hundred ſixty four years, and two hundred eighty five days of Indulgence.

The ſame day at the Church of S. *Paul* they have an Indulgence of a thouſand years, and of a thouſand times forty days ſpace, and a plenary Remiſſion of their ſins.

The day of S. *Elizabeth* Daughter to the King of *Hungary*, at *Santa Croce* are ten thouſand one hundred years Indulgence.

The ſame day at S. *Maria de gli Angioli* are ten thouſand years Indulgence.

The day of the preſentation of the bleſſed Virgin *Mary* in the Temple, which is the twenty firſt day, is a Station to S. *Maria Maggiore*, and there they have a thouſand years Indulgence, and moreover a plenary Indulgence.

At the Church of S. *Maria della Pace* the ſame day is a plenary Indulgence.

The day of S. *Cecilia*, which is the twenty ſecond day, at her Church there is a plenary Indulgence.

The ſame day at S. *Maria* in *Araceli*, are twenty years Indulgence, and moreover an Indulgence of one hundred fifty nine thouſand ſeven hundred and ninety years, and two hundred eighty five days.

The day of S. *Clement* Pope, which is the twenty third day, is a Station to his Church, and there is a plenary Indulgence.

The ſame day at S. *Peters* are one hundred fifty eight thouſand nine hundred ſixty ſix years, and two hundred and fifty days of Indulgence.

Alſo

Alſo the ſame day being the day of S. *Felicita* Martyr, at *Santa Croce* are forty years Indulgence.

The day of S. *Criſogono*, which is the twenty fourth day, is a Station to his Church, and there they have plenary Remiſſion of their ſins.

The ſame day at S. *Maria Maggiore* are a thouſand years indulgence.

The day of S. *Saturnino*, which is the twenty ninth day, at the Church of S. *Sebaſtian* are an hundred years Indulgence.

The day of S. *Andrew* Apoſtle, which is the thirtieth day, is a Station to the Church of S. *Peter*, and there is a plenary Indulgence, as there is alſo in all the Feaſts of the Apoſtles; and moreover they have there a thouſand years Indulgence, and the Remiſſion of the third part of their ſins, and alſo one hundred fifty nine thouſand nine hundred ſeventy nine years, and forty five days of Indulgence.

At the Church of S. *James* and *Philip* the ſame day they have a plenary Remiſſion of their ſins.

At S. *Andrews* without *Porta del Popolo*, a Church built by Pope *Julio* the third, is a plenary Indulgence both for the Living and the Dead.

Moreover the ſame day at S. *Catharine de Fornari* there is a plenary Jubily granted by Pope *Julio* the third.

The Indulgences in the four Sundays of Advent.

THe firſt Sunday of *Advent*, is a Station to S. *Maria Maggiore*, and there they have twenty eight thouſand years Indulgence, and moreover the forgiveneſs of the third part of their ſins.

The ſame day at S. *Peters* they have a plenary Remiſſion of their ſins.

The ſecond Sunday of *Advent* is a Station to *Santa Croce* in *Jeruſalem*, and there they have eleven thouſand years Indulgence, and a plenary Remiſſion of their ſins.

The ſame day at S. *Maria de gli Angioli* is the like Indulgence.

The third Sunday of *Advent* is a Station to S. *Peters*, and there they have twenty eight thouſand years Indulgence, and twenty eight thouſand times forty days ſpace, and a plenary Remiſſion of their ſins.

The fourth Sunday of *Advent* is alſo a Station to S. *Peters*, and there they have a plenary Indulgence.

The

The ſame day at S. *Apoſtolo* they have twenty-eight thouſand years Indulgence, and a plenary Remiſſion of their ſins.

DECEMBER.

THe day of S. *Babina* Virgin and Martyr, which is the ſecond day of *December*, is a Station to her Church, and there they have a plenary remiſſion of their ſins.

The ſame day at S. *Maria Maggiore* are nine thouſand years Indulgence.

The day of S. *Barbara* Virgin and Martyr, which is the fourth day, at her Church there are ſixteen thouſand years Indulgence.

At *Santa Croce* the ſame day there are a thouſand years Indulgence.

The day of S. *Saba* Abbot, which is the firſt day, at his Church there is a plenary Remiſſion of every ones ſins.

The ſame day at S. *Peters* are an hundred years Indulgence.

The day of S. *Nicholas* Biſhop, which is the ſixt day, is a Station to S. *Nicholas delle Carceri*, and there they have a plenary Remiſſion of their ſins, and moreover three hundred years, and three hundred times forty days ſpace of Indulgence; and alſo an Indulgence plenary.

The ſame day at *Santa Croce* in *Jeruſalem* is a plenary Indulgence.

The ſame day alſo at S. *Maria de gli Angioli* is the like Indulgence.

The day of S. *Ambroſe*, which is the ſeventh day, at his Church there is a plenary Indulgence.

The ſame day at S. *Peters* are a thouſand years Indulgence.

The day of the Conception of the bleſſed Virgin *Mary* which is the eight day, is a Station to S. *Maria Maggiore*, and there they have a thouſand years Indulgence, and a plenary Remiſſion of their ſins.

The ſame day at S. *Maria Rotonda*, and alſo at S. *Maria de gli Angioli*, is a plenary Indulgence.

Moreover likewiſe there is a plenary Indulgence the ſame day, and likewiſe daily during the Octave of the ſame Feaſt, theſe at three enſuing Churches; to wit,

S. *Maria* in *Araceli*.

S. *Maria del Popolo*, and

S. *Maria della Pace*.

The day of S. *Lucia* Virgin and Martyr, which is the thirteenth

day

day, at her Church they have a plenary Remiſſion of their ſins.

The *Wedneſday* after S. *Lucia* being Ember *Wedneſday* is a Station to S. *Maria Maggiore*, and there they have twenty eight thouſand years Indulgence, and twenty eight thouſand times forty days ſpace, and the Remiſſion of the third part of their ſins, and moreover a plenary Indulgence.

The *Fryday* following the ſaid *Wedneſday*, is a Station to S. *Apoſtolo*, and there they have ten thouſand years Indulgence, and a plenary Remiſſion of their ſins.

Upon *Saturday* in the ſame week, it being Ember *Saturday*, is a Station to S. *Peters*, and there they have twenty eight thouſand years, and twenty eight thouſand times forty days ſpace of Indulgence.

The day of S. *Thomas* Apoſtle which is the twenty firſt day, at his Church they have a plenary Remiſſion of their ſins.

The ſame day at the Church of S. *Paul* is a plenary Indulgence.

The ſame day alſo at the Church of S. *Peter*, and alſo at the Church of S. *Philip* and *James*, is a plenary Indulgence; and thus there is alſo in all the Feaſts of the Apoſtles.

The Vigil of the Nativity of our Lord Jeſus Chriſt, which is the twenty fourth day, is a Station to S. *Maria Maggiore*, and there they have twenty eight thouſand years, and twenty eight thouſand times forty days ſpace of Indulgence, and the Remiſſion of the third part of their ſins.

The Night of Chriſts Nativity is a Station to the Chappel of *Preſepio* in the Church of S. *Maria Maggiore*, and there at the ſinging of the firſt Maſs, they have a plenary Remiſſion of their ſins.

At S. *Maria* in *Araceli* the ſame Night they have a plenary Remiſſion of their ſins.

Upon the day of the Nativity of Chriſt, which is the twenty fift day, at the ſecond Maſs, is a Station to S. *Anaſtaſia*, and there they have an Indulgence of twenty eight thouſand years, and of twenty eight thouſand times forty days ſpace, and a plenary Remiſſion of their ſins.

At the third Maſs, upon the day of Chriſt's Nativity is a Station to S. *Maria Maggiore*, and there they have one hundred fifty nine thouſand ſeven hundred and ninety years, and two hundred eighty five days of Indulgence.

Alſo upon the day of Chriſts Nativity is a Station to the Chappel of *Preſepio* in S. *Maria Maggiore*, and there they have an Indulgence of twenty eight thouſand years, and of twenty eight thouſand times forty days ſpace, and a plenary Remiſſion of their ſins.

In

In each of the three Masses upon the day of Christs Nativity, at the Church of S. *Maria Maggiore*, is an Indulgence plenary, and moreover a thousand years Indulgence.

Also the same day at S. *Maria* in *Araceli*, are all the said Indulgences. And at S. *Maria de gli Angioli* is a plenary Indulgence.

The day of S. *Anastasia* Martyr, which is also the day of Christs Nativity, at the Church of S. *Maria Maggiore* are a thousand years Indulgences.

The day of S. *Stephen Proto*-Martyr, which is the twenty sixt day, is a Station to S. *Laurence* without the wall, where reposeth his holy Body, and there each hath a plenary Remission of his sins.

The same day at S. *Stephen* in *Monte Celio*, they have one hundred fifty four thousand nine hundred ninety one years, and two hundred days of Indulgence, and a plenary Remission of their sins.

Also the same day at the Church of the said S. *Laurence*, they have an Indulgence of an hundred years, and of an hundred times forty days space, and the Remission of the third part of their sins: and thus they have daily during the Octave of the same Feast.

The day of S. *John* Apostle and Evangelist, which is the twenty seventh day, is a Station to S. *Maria Maggiore*, and there is a plenary Remission of every ones sins.

The same day also is a Station to the Church of S. *John* Lateran, and there they have an Indulgence of twenty eight thousand years, and of twenty eight thousand times forty days space, and a plenary Indulgence, and the delivering of a Soul from Purgatory, and moreover Infinite Indulgences.

Moreover also the same day, both at the Church of S. *Peter*, and at the Church of S. *Philip* and *James*, they have a plenary Remission of their sins. And at the Church of S. *Paul* there are an hundred years Indulgence.

The day of the Holy Innocents, which is the twenty eight day, is a Station to S. *Pauls*, and there they have an Indulgence of fifteen thousand years, and of fifteen thousand times forty days space, and a plenary Remission of their sins; and moreover there are one hundred fifty five thousand two hundred ninety one years, and two hundred days of Indulgence.

The day of S. *Silvester*, which is the thirty first day, is a Station to his Church, and there is a plenary Indulgence.

The same day at the Church of S. *John Lateran* is an Indulgence plenary, and moreover ten thousand years of Indulgence.

Also the same day at the Church of S. *Maria* in *Transtevere*, there are

are one hundred fifty eight thouſand nine hundred fifty eight years and two hundred eighty five days of Indulgence.

Moreover there are many other great Indulgences any day in divers places and Churches of Rome, *and in the Dedication of the Altars, and of the Churches, and in divers times, places, and Feaſts of the Saints, which do greatly increaſe the aforeſaid Indulgences.*

CLASSE III.

The Indulgences in the holy Land, which are gained not only by devout Pilgrims, and ſuch others as viſit the ſacred places where they are to be obtained, but alſo by thoſe inveſted with the habit of the holy order of the Servants of our Lady.

The Indulgences at Mount Sion.

IN the place where Chriſt made his laſt Supper, is a plenary Indulgence.

In the Chappel of S. *Thomas* Apoſtle, where our Lord appeared to him, is a plenary Indulgence.

In the Chappel where the Holy Ghoſt deſcended the Day of Pentecoſt, is a plenary Indulgence.

In the place where our Lady died is a plenary Indulgence.

In the place where S. *Matthias* was elected Apoſtle, there are ſeven years and ſeven times forty days ſpace of Indulgence.

In the place where S. *James* the Apoſtle was choſen the firſt Biſhop of *Jernſalem*, there are ſeven years and ſeven times forty days ſpace of Indulgence.

In the Chappel where S. *John Evangeliſt* ſaid Maſs to our Lady, are ſeven years, and ſeven times forty days ſpace of Indulgence.

In the place where the holy Apoſtles ſeparated themſelves for to go to Preach the Goſpel to the whole world, are ſeven years and ſeven times forty days ſpace of Indulgence.

In the place where was Tranſlated the body of S. *Stephen* Protomartyr, are ſeven years, and ſeven times forty days ſpace of Indulgence.

In the Chappel, that formerly was the Kitchen in which the

Paſchal Lamb was roſted for Chriſt, are ſeven years, and ſeven times forty days ſpace of Indulgence.

In the entrance of the houſe of *Caiphas*, where a Maid Portreſs ſaid to *Peter*, *Thou waſt with Jeſus Chriſt of Galilee*, are ſeven years and ſeven times forty days ſpace of Indulgence.

In the midſt of the ſame Houſe, where *Peter* denied Chriſt, are ſeven years, and ſeven times forty days ſpace of Indulgence.

Near to that Houſe is a place where the Cock Crew, and there are ſeven years, and ſeven times forty days ſpace of Indulgence.

In a certain place in the ſaid Houſe of *Caiphas*, where Chriſt the night before he ſuffered ſtood after he was taken till morning, are ſeven years, and ſeven times forty days ſpace of Indulgence.

Near to the ſaid houſe is a place unto which our Lady came, and underſtanding that her Son was taken, fainted; and there are ſeven years, and ſeven times forty days ſpace of Indulgence.

Near to the ſame Houſe is a place where the *Jews* would have took the body of our Lady, when ſhe was carried to burial; and there are ſeven years and ſeven times forty days ſpace of Indulgence.

Upon the ſaid Mount Sion is the place in which they beheaded S. *James* the great, and there is a plenary Indulgence.

The Indulgences at Mount Calvary

AT the place where the Croſs of Chriſt was planted, and where he was crucified, is a plenary Indulgence.

At the place where *Melchiſedeck* offered Bread and Wine, are ſeven years, and ſeven times forty days ſpace of Indulgence.

At the place where *Abraham* would have ſacrificed his Son *Iſaac*, are ſeven years, and ſeven times forty days ſpace of Indulgence.

At the place where our Lord was taken from the Croſs and put into the Boſom of our Lady, is a plenary Indulgence.

At the holy Sepulchre is a plenary Indulgence.

At a certain Chappel, near to the place where Chriſt was crucified, is a certain Ladder, and there is a plenary Indulgence.

Under the Rock where our Lord was crucified, is a Chappel, in which S. *Helena* found the Croſs of Chriſt, and there is a plenary Indulgence.

In another Chappel is a certain pillar upon which Chriſt ſat after he had been Crowned with Thorns; and there are ſeven years and ſeven times forty days ſpace of Indulgence.

In another Chappel, where they did caſt lots upon Chriſts garment,

ment, are ſeven years, and ſeven times forty days ſpace of Indulgence.

In a certain Den, where Chriſt was put whilſt his Crucifiers made ready his Croſs, are ſeven years, and ſeven times forty days ſpace of Indulgence.

In the Garden where our Lord after his Reſurrection appeared to S. *Mary Magdalen*, are ſeven years, and ſeven times forty days ſpace of Indulgence.

In the place where S. *Mary Magdalen* fainted in the Garden, are ſeven years, and ſeven times forty days ſpace of Indulgence.

In the ſame place is a certain Concavity, like to a Window, where is a part of the Pillar at which Chriſt was whipped; and there are ſeven years, and ſeven times forty days ſpace of Indulgence.

In the Chappel where the Croſs was found, is upon the Altar a part of the Croſs, and there are ſeven years, and ſeven times forty days ſpace of Indulgence.

In the ſaid Chappel is a place, in which after they had found the holy Croſs, laying the ſame upon a Woman departed, it raiſed her from the dead; and there are ſeven years and ſeven times forty days ſpace of Indulgence.

Indulgences in the City of Jeruſalem.

AT the entrance of the City of *Jeruſalem*, the Pilgrims obtain forty years and forty days ſpace of Indulgence.

At the golden Gate, by which Chriſt entred upon Palm-Sunday, is a plenary Indulgence.

In a certain Houſe where they ſay was born the bleſſed Virgin *Mary*, is a plenary Indulgence.

In the Houſe where S. *John* Evangeliſt was born, are ſeven years and ſeven times fortie daies ſpace of Indulgence.

In the Houſe of the Woman called *Veronica*, are ſeven years, and ſeven times fortie daies ſpace of Indulgence.

In the Houſe of *Simeon* the Prophet, are ſeven years, and ſeven times fortie daies ſpace of Indulgence.

In the Temple of *Solomon*, where our Ladie preſented Chriſt, is a plenarie Indulgence.

In the place where the Angel deſcended and troubled the waters, are ſeven years, and ſeven times fortie daies ſpace of Indulgence.

In the place where our Lord had wont to preach, are ſeven years, and ſeven times fortie daies ſpace of Indulgence.

In the place where Christ illuminated the man born blind, are seven years, and seven times fortie daies space of Indulgence.

Near to a certain Stone, where they say our Lord healed many sick People, are seven years, and seven times fortie daies space of Indulgence.

In the Tower of *David*, Christ being of his Race, are seven years and seven times fortie daies space of Indulgence.

In the Dining-Room, where Christ washed the Feet of the Apostles, are seven years, and seven times fortie daies space of Indulgence.

At the house of S. *Lazarus* and his Sisters, in the way by which they took Christ to be crucified, are seven years, and seven times fortie daies space of Indulgence.

In the place where they say our Lord fell down under the Cross, are seven years, and seven times fortie daies space of Indulgence.

In the place where they forced *Simon* of *Cirene* to carrie the Cross of Christ, are seven years, and seven times fortie daies space of Indulgence.

In the place where are two white Stones, where Christ being wearied through the weight of his Cross did make a little pause or rest; are seven years and seven times fortie daies space of Indulgence.

In the place where our Ladie, seeing Christ with the Cross, did fall down as dead, are seven years, and seven times fortie daies space of Indulgence.

In the place where Christ appeared to his Mother *Mary*, after his Resurrection, are seven years, and seven times fortie daies space of Indulgence.

In the place where Christ appeared to the three *Maries*, and said *All Hail*, are seven years, and seven times fortie daies space of Indulgence.

In a Church which was the House where the blessed Virgin inhabited after Christs Ascension, are seven years, and seven times fortie daies space of Indulgence.

In the Oratory where our Ladie had wont to do her Devotions, are seven years, and seven times fortie daies space of Indulgence.

Indulgences in the Valley of Shiloe.

IN the place called *Acheldemach*, bought with the thirty pence with the which Christ was sold, there are seven years, and seven times fortie daies space of Indulgence.

In

In the place where Christ commanded the Clouds to depart thence, to the end he might see, are seven Years, and seven times forty Daies space of *Indulgence*.

In the place where S. *Isaiah* the Prophet was sawed a-sunder with a Wooden Saw, are seven Years, and seven times forty Daies space of Indulgence.

In the same Valley is a certain Den, in the which S. *Peter* wept when he had denyed Christ, and there are seven Years, and seven times forty Daies space of Indulgence.

In this Valley also is a certain Fountain in the which the Blessed Virgin washed the Linnens of Jesus Christ, he being a little one, when she came with him to the *Temple*; and there are seven Years, and seven times forty Daies space of Indulgence.

Indulgences at the Brook Cedron.

AT this Brook was the Wood for a certain time with the which was made the Cross of Christ, and there are seven Years, and seven times forty Daies space of Indulgence.

In the Garden called *Gethsemane*, where Christ, the Night he was taken, left eight of his Apostles the whilst he prayed, are seven years, and seven times forty Daies space of Indulgence.

In the place where Christ at the same time prayed thrice, and did sweat Blood, are seven Years and seven times forty Daies space of Indulgence.

In a certain Den, where S. *James Alpheus* wept after that Christ was taken, vowing that he would neither eat nor drink until he saw him risen again from the Dead, are seven Years, and seven times forty Daies space of Indulgence.

Near to this Brook *Cedron* is the place where was born S. *Zachary*, the Father of S. *John* the Baptist, and there are seven Years, and seven times forty Daies space of Indulgence.

Indulgences in the Valley of Jehosaphat.

IN the Valley of *Jehosaphat* is the Sepulchre of our Lady, and there is a plenary Indulgence.

Between the said Sepulchre and the City of *Jerusalem* is the place where S. *Stephen* was stoned, and there are seven Years, and seven times forty Daies space of Indulgence.

Indulgences at Mount Olivet.

AT the foot of Mount *Olivet* is a little Village called *Bethphage*, from which Chriſt did ride upon an Aſs to *Jeruſalem*, and there are fifteen Years, and fifteen times forty Daies ſpace of Indulgence.

At the other ſide of the Mount, near *Jeruſalem*, is the place where Chriſt beholding the City wept over it, and there are ſeven Years, and ſeven times forty Daies ſpace of Indulgence.

Upon the ſaid Mount, where our Lord taught the Apoſtles to pray, and Compoſed the *Pater Noſter*, are ſeven Years, and ſeven times forty Daies ſpace of indulgence.

In the place where our Lord Preached the Beatitudes is the like Indulgence.

Upon the ſame Mount an Angel (they ſay) declared to the Bleſſed Virgin the Paſſage of Chriſt, bearing a Palm, and there are ſeven Years, and ſeven times forty Daies ſpace of indulgence.

In the place where Chriſt viſibly aſcended into Heaven, is a plenary Indulgence.

Upon the ſame Mount is a place where the Apoſtles after the coming of the Holy Ghoſt, compoſed the Creed, and there are ſeven Years, and ſeven times forty Daies ſpace of indulgence.

The Indulgences at Bethany.

IN the Houſe of *Martha* who lodged Chriſt, are ſeven Years, and ſeven times forty Daies ſpace of indulgence.

In the Houſe of *Mary Magdalen*, are ſeven Years, and ſeven times forty Daies ſpace of indulgence.

In the midſt of the ſame Houſe is the place where *Mary* ſaid to Chriſt, *Lord, if thou hadſt been here*, &c. and there are ſeven Years, and ſeven times forty Daies ſpace of indulgence.

In the place where *Lazarus* was buried, and raiſed from the Dead, is a plenarie indulgence.

In the Houſe of *Simon* the Leper, where *Mary Magdalen* anointed the Head of Chriſt, are ſeven Years, and ſeven times forty Daies ſpace of indulgence.

The Indulgences at Bethlehem.

AT the Houſe where Chriſt was born, is a Plenary indulgence.

In the place where Chriſt being born was wrapt up in Swadling Clothes is a plenary indulgence.

At the Altar where Jeſus Chriſt was Circumciſed is a plenary indulgence.

In the Houſe where the three Wiſe-men adored Chriſt, he being an Infant, are ſeven Years, and ſeven times forty Daies ſpace of indulgence.

In the place where the Star vaniſhed from the Wiſe-men, which before they had ſeen in the *Eaſt*, and which had conducted them to *Bethlehem*, are ſeven Years, and ſeven times forty Daies ſpace of indulgence.

In a certain Chappel, where are the Sepulchres of the Holy Innocents, are ſeven Years and ſeven times forty Daies ſpace of Indulgence.

Moreover in a certain Church, entituled, *The Church of the Bleſſed Virgin*, where the Angels appeared to our Lady, ſhewing her the way to *Egypt*, to the end ſhe might fly thither with her Infant Jeſus, are ſeven Years, and ſeven times forty Daies ſpace of indulgence.

In the place where the Angels appeared to the Shepheards ſinging *Gloria in Excelſis Deo*, are ſeven Years, and ſeven times forty Daies ſpace of indulgence.

The Indulgences at Nazareth.

IN the place where the Bleſſed Virgin was ſaluted by the Angel, is a plenary indulgence.

In the Houſe of S. *Joachim* the Father of the Bleſſed Virgin *Mary*, at which is a certain Monaſtery, are ſeven years, and ſeven times forty Daies ſpace of indulgence.

At a certain Fountain, from which Chriſt, being a little one, had wont to fetch Water and carry to his Mother, are ſeven Years, and ſeven times forty Daies ſpace of indulgence.

In the the Houſe to which our Lady, being a little one, went to School to learn to read, are ſeven Years, and ſeven times forty Daies ſpace of indulgence.

In

In the Houſe where were born S. *James Thadeus*, and S. *John* Evangeliſt, are ten Years, and thirty times forty Daies ſpace of indulgence.

The Indulgences in the Mountainous Parts of Judea.

IN a Church which was formerly the Houſe of *Zachary*, the Father of S. *John* the Baptiſt, where the Bleſſed Virgin ſaluted *Elizabeth*, and in which was born S. *John* the Baptiſt, are ſeven Years, and ſeven times forty Daies ſpace of indulgence.

In the place where *Zachary* writ the name of his Son *John*, and ſaid, *Bleſſed be the Lord God of* Iſrael, &c. are ſeven years, and ſeven times forty daies ſpace of indulgence.

The Indulgences in the Valley of Hebron.

IN the place where they ſay was buried *Adam*, our firſt Father, are ſeven years, and ſeven times forty Daies ſpace of indulgence.

In the ſame Valley, in a certain Den, in which lyeth buried *Abraham*, *Iſaac*, and *Jacob*, are ſeven years, and ſeven times forty daies ſpace of indulgence.

Moreover in a certain place therein, where the Wood grew with which was made the Croſs of Chriſt, are twenty years, and twenty times forty daies ſpace of indulgence.

The Indulgences at Galilee.

IN the Deſart, wherein Chriſt faſted fortie daies, is a plenarie indulgence.

On the Mount upon which the Devil conducted Chriſt, are ſeven Years, and ſeven times fortie daies ſpace of indulgence.

In the deſart, where S. *John* Baptiſt did Penance, are ſeven Years, and ſeven times fortie daies ſpace of indulgence.

In the River *Jordan*, where Chriſt was Baptiſed, is a plenary indulgence.

Beſide the River *Jordan* is a certain Monaſterie, in which is a little piece of the Croſs of Chriſt, and there are ſeven Years, and ſeven times fortie daies ſpace of indulgence.

There is alſo another Monaſterie of S. *John* the Baptiſt, and there are ſeven years, and ſeven times fortie daies ſpace of indulgence.

CLASSE

CLASSE IV.

The Indulgences at S. James *of* Galitia *in* Compoſtella, *the which are gained not only by holy Pilgrims, and ſuch others devoutly viſiting the ſame Church, but alſo by thoſe of the holy order of the Servants of S.* Mary.

FIrſt, whatſoever perſon ſhall at any time go to S. *James* of *Galitia*, obtaineth the Remiſſion of the third part of his ſins.

2dly, Whoſoever goeth to viſit the ſaid Church, and going, returning, or in his ſtay there, happeneth to die, ſo it be with true Contrition for his errors, hath a plenary Remiſſion of his ſins.

3dly, Everie one that goeth in the proceſſion which they make upon *Sunday* in the ſame Church, hath for everie proceſſion and conſecration fortie daies Indulgence, and the ſame he hath each day in the Week, until the next *Sunday* enſuing, and moreover he hath an Indulgence of three hundred daies, and the forgiveneſs of the third part of his ſins.

4thly, In the Feaſt of the Dedication of the ſame Church, and in the Vigil and Feaſt of S. *James*, they have ſix hundred daies Indulgence, and a Remiſſion of the third part of their ſins.

5thly, Every one that hearkeneth to the Maſs of an Arch-biſhop, or of a Cardinal, at the Altar of S. *James*, hath ſix hundred daies of Indulgence, and the Remiſſion of the third part of his ſins.

6thly, *Caliſto* the Pope hath granted, that when the Feaſt of S. *James* happeneth to be celebrated upon a *Sunday*, all the ſame year, whoſoever goeth on Pilgrimage, truly penitent and confeſſed, ſhall be abſolved from all his ſins.

CLASSE V.

The Indulgences granted by divers Popes to thoſe that ſhall uſe certain devotions; all which, as well as to others, appertain to the Brothers and Siſters of the holy order of the Servants of S. Mary.

TO thoſe that ſhall ſay the Divine Office, and the Cannonical hours, for any time they ſhall ſay the ſame, *Leo* the eleventh hath granted the forgiveneſs of the third part of their ſins, and *Martin* the fifth hath granted an hundred daies Indulgence.

To thoſe that ſhall ſay the Office for the Dead, or the ſeven Pſalms, or the Gradual, *Leo* the tenth hath granted a plenarie Indulgence.

To thoſe that ſhall ſay the Pſalmes of the paſſion, the which are ten, the firſt whereof begineth with *Deus Deus meus reſpice in me*, and the laſt with *In te Domine ſperavi*; *Leo* the tenth hath granted a plenary Indulgence.

They are called the Pſalmes of the Paſſion, becauſe it is believed that Chriſt ſaid the ſame in his mind upon the Croſs, for the firſt ſpeech of the ſeven he then uttered, he ſpake the beginning of the firſt of the ſaid Pſalmes, ſaying, *Deus, Deus meus*: and the laſt ſpeech which he made, which was, *In manus tuas Domine commendo ſpiritum meum*, is found in the laſt of the ſaid Pſalmes, *In te Domine ſperavi*.

To thoſe that ſay the Pſalmes, the *Antiphon*, the *Verſicle*, and the Prayer of the name of *Jeſus*, *Leo* the tenth hath granted a plenarie Indulgence.

They are called the Pſalmes of the name of Jeſus, becauſe the letters wherewith they begin, anſwer to the name of Jeſus; the firſt beginning with an *J*, the ſecond with an *E*, the third with an *S*, *&c.* In ſaying whereof, firſt they ſay the *Antiphon*, to wit, *In nomine Jeſu*. Afterward they ſay the firſt of the ſaid Pſalmes, *viz. Jubilate Deo omnis Terra*; next they ſay the ſecond of the ſaid Pſalmes, namely, *Exaudiat te Dominus*; then they ſay the third of the ſaid Pſalmes; to wit, *Salvum me fac Deus*; then the fourth, which is, *Uſquequò Domine Obliviſceris me*; Next the fifth, namely, *Sæpe Expugnaverunt me à juventute mea*. After the Pſalmes they ſay the *Antiphon*, *In Nomine Jeſu omne genu flectatur, Cœleſtium, Terreſtrium, & Infernorum, quia Dominus Jeſus Chriſtus in gloria eſt Dei Patris*. Then they ſay the *verſicle*, *Sit nomen Domini Benedictum*, afterward they Anſwer, *Ante ſolem permanet nomen ejus*. Then they ſay, *Oremus*, and laſtly they ſay, *Omnipotens ſempiterne Deus, dirige Actus noſtros in Beneplacito tuo, ut in nomine Dilecti filii tui mereamur bonis operibus abundare. Per eundem Chriſtum Dominum noſtrum*, Amen.

To thoſe that ſhall ſay one *Miſerere* before an Altar, *Siſto* the fourth hath granted all the Indulgences that are that day in *Rome*.

And *Julio* the ſecond hath adjoined, that ſaying every day one *Miſerere* with the prayer for the Pope, *Deus omnium fidelium Paſtor & Rector*, &c. ſhall obtain all the Indulgences that are to be had in the whole world.

To thoſe that ſhall ſay fifteen Pater-Noſters, and fifteen *Ave-Maria's*,

ria's, in memory of the Wounds of Chriſt, *Leo* the Tenth hath granted fifteen thouſand years Indulgence.

To thoſe that ſhall ſay fifteen *Pater-Noſter's*, and fifteen *Ave-Maria's*, for thoſe that are in mortal ſin, *Leo* the Tenth hath granted for any time they ſhall ſay the ſame, the Remiſſion of the third part of their ſins.

To thoſe that ſhall ſay five *Pater-Noſter's* and five *Ave Maria's*, praying for the happy Eſtate of the Holy Church, *Leo* the Tenth hath granted all the Indulgences that are that day in *Rome*.

To thoſe that ſhall ſay five *Pater-Noſter's* and five *Ave-Maria's*, in honour and memory of the five Wounds of Chriſt, *Leo* the Tenth hath granted ten thouſand years, and ten thouſand days of Indulgence.

To thoſe that ſhall ſay once in the day one *Pater-Noſter*, and at the end thereof three times Jeſu, *Leo* the Tenth hath granted three thouſand years Indulgence.

To thoſe that ſhall ſay an *Ave-Maria* when they F A R T, *John* the Twenty Second hath granted forty days Indulgence.

To thoſe that ſhall ſay the Crown of our Lord, which containeth thirty three *Pater-Noſter's* and thirty three *Ave-Maria's*, in memory of the years of Jeſus Chriſt, *Julio* the Second, and *Leo* the Tenth, have granted a plenary Indulgence.

To thoſe that ſhall ſay the Crown of our Lady, the which containeth ſixty three *Ave-Maria's* and ſeven *Pater-Noſters*, *Leo* the Tenth hath granted a plenary Indulgence. This Crown they are wont to ſay all over *Italy*, but out of *Italy* they uſe to ſay for the Crown of our Lady ſeventy three *Ave-Maria's*, and eight *Pater Noſter's*, and *John* the Twenty Second, hath granted to thoſe that ſhall ſay this Crown, a plenary Indulgence.

To thoſe that ſhall ſay the Crown of our Lady the day of S. *John ante Portam Latinam*, which is the ſixth day of *May*, *Leo* the Tenth hath granted they ſhall thereby deliver a Soul from Purgatory, and the like he hath granted they ſhall do, ſaying the ſaid Crown the day of S. *John* Evangeliſt, which is the twenty ſeventh day of *December*.

To thoſe that ſhall ſay the Roſary of the Bleſſed Virgin, *Siſto* the Fourth hath granted for every fiftieth, five years and five times forty days ſpace of Indulgence.

To thoſe that ſhall ſay the Maſs of the moſt holy Roſary, or hearken to one of the ſaid Maſſes, *Paul* the Third hath granted as many Indulgences as if they ſhould ſay the Roſary a whole Week,

which would come to eighty eight years, twenty two times forty days ſpace, and an hundred and fifty days; and Pope *Gregory* the Thirteenth hath granted them a plenary Indulgence, and the deliverance of a Soul from Purgatory.

To thoſe that ſhall ſay or hear the Maſs of the Conception, *Leo* the Tenth hath granted a plenary Indulgence.

To thoſe that ſhall ſay in honour of the Bleſſed Virgin ſome one of theſe Hymns, to wit, *Quem Terra Pontus*, or, *O Glorioſa Domina*, or the Verſicle *Maria Mater gratiæ*, *Alexander* the Sixth hath granted for every time they ſay the ſame, ten years Indulgence.

To thoſe that bow at the name of Jeſus, and at the Verſicle *Gloria Patri, & Filio, & Spiritui Sancto*, *John* the Twenty Second hath granted for any time they do the ſame, forty days Indulgence.

To thoſe that ſhall kneel, or bow the knee, when they ſay, *Te ergo Quæſumus famulis tuis ſubveni*, &c. *Benedict* the Thirteenth hath granted three times forty days ſpace of Indulgence; and to thoſe that ſhall bow the Head at the Speech of the Preface in the Maſs, *Gratias agamus Domino Deo noſtro*, an hundred days Indulgence.

To thoſe that Communicate, *Innocent* the Eighth, and *Leo* the Tenth, have granted a plenary Indulgence.

To thoſe that by reaſon of Sickneſs, or other juſt Impediment cannot ſay the Canonical Hours, or the *Ave-Maria's*, or the *Pater-Noſter's* belonging to their Rule, *Leo* the Tenth hath granted that ſaying a Hymne, or a *Pater-Noſter*, or any other thing, according to the judgment of their Prelate or Corrector, they ſhall ſatisfie as if they had ſaid the Hours Canonical. And the ſame Pope hath granted that if any one, ſaying his Office in the Quire, or in the Paſſage, or any other place, did not, by reaſon of Idleneſs, Negligence, Malice, or a wandring mind, ſpeak his words intirely out, or intirely utter them, ſaying a *Pater-Noſter*, or an Hymne, or a *Salva Regina*, or other thing impoſed by his Prelate and Superiour, he ſhall make ſatisfaction.

To thoſe that are ſick and infirm and cannot Faſt, *Siſta* the Fourth hath granted that they are not bound. And *Innocent* the Eighth hath granted they may gain any Indulgence in the Infirmacy, in the Cell, or in Bed, ſaying five *Pater-Noſter's*, and five *Ave-Maria's*, with an Intention to gain the ſame Indulgence. And *Leo* the Tenth hath granted, that ſaying a Pſalm, or an Hymne of the Bleſſed Virgin, or of our Lord, they ſhall have the Indulgence of the

Crown

Crown of our Lord, or of our Lady; and likewiſe *Leo* the Tenth hath granted, that if any one be troubled with a Feaver or other Malady at the time of the Canonical Hour, ſo that he cannot obſerve it, ſaying the Pſalms, the Hymnes, the *Pater-Noſters*, or any other thing, at the judgment of the Superiour, he ſhall make ſatisfaction. And *Eugenio* the Fourth, and *Martin* the Fifth, have confirmed the ſame, and moreover communicated it to the old and impotent.

CLASSE VI.

The Indulgences granted to the Parents, Founders, Protectors, Favourites, and Benefactors of the Holy Order of the Servants of S. Mary.

TO the Father and Mother of each Religious Perſon of this Holy Order of the Servants, *Caliſto* the Third hath granted a plenary Indulgence in their life time, and after their death, the ſame in Purgatory, by way of ſuffrage.

To the Tutors and Defenders of the Order of the Servants, *Nicholas* the Fourth hath granted an Indulgence of forty years, *Honorio* the Third of twenty five years and twenty days; *Clement* the Fourth of twenty five years and 120 days; *Boniface* the Eighth of twenty five years, and an hundred and twenty days; *Innocent* the Fourth of twenty five years, and an hundred and twenty days; *Urbain* the Fifth of twenty five years, and an hundred and twenty days; and *Leo* the Fourth of ſeven years, and twelve times forty days ſpace.

To all that are to this Holy Order of the Servants either Advocates, Procurators, Phyſicians, or their Subſtitutes, *Martin* the Fourth hath granted for every year they are thus, an hundred years Indulgence: And *Innocent* the Eighth hath granted to them, their Children, their Brothers, their Siſters, their Wives, and their Parents, ſaying five *Pater-Noſter's*, and five *Ave-Maria's* for the happy Eſtate of the Holy Church, the Indulgences in all the Stations, and all other Indulgences granted to the Brothers and Siſters of this Holy Order.

To all of the Order of the ſervants that are Prieſts, or are in any other of the ſeven holy orders, *John* the twenty third hath granted the Omiſſion and neglect of the Canonical hours, and Divine Offices.

Alſo *John* the twentie third hath communicated all the good works

works and ſuffrages of the Brothers and Siſters of this Order to the Souls of their dead Benefactors.

CLASSE VII.

The Indulgences granted to all that are Faithful and devout to the Brothers and Siſters of the Holy Order of the Servants of S. Mary.

TO thoſe that hear the Divine Offices in the Church of the Servants, *Honorio* the Third hath given an Indulgence of eighty days; *Boniface* the Eighth of eighty days; *Clement* the Fifth of eighty days; *Alexander* the Fourth of three hundred and twenty days; *Innocent* the Fourth of two days; and *Gregory* the Fifth of two days; all which make one year and twenty days.

To thoſe that ſhall hear a Sermon of a Prieſt of the Servants, *Honorius* the Third, *Boniface* the Eighth, *Alexander* the Third, *Gregory* the Ninth, *Innocent* the Fourth, *Boniface* the Second, *Clement* the Third, *John* the Twenty ſecond, *Clement* the Fourth, *Benedict* the Eleventh, *Alexander* the Fourth, and *Martin* the Fifth, have granted (amongſt them) forty years and nine Months of Indulgence. And *John* the Twenty Second hath granted an Indulgence to them of ten years and nine Monthes, and of twice forty days ſpace.

To thoſe that ſhall hear the Maſs of one of the Order of the Servants newly made Prieſt, *Clement* the Fourth hath granted an Indulgence of twice forty days ſpace; *Innocent* the Fourth of an hundred days; *Gregory* the Third of twice forty days ſpace; *Honorio* the Third of twice forty days ſpace; *Urban* the Fifth of two hundred days; *Boniface* the Eighth of forty days; and *Alexander* the Fourth of an hundred days, the which make in all one year, eighty days, and eight times forty days ſpace

To thoſe that ſtand and hearken to the *Salve Regina*, or any other Laud that is ſaid before the Altar of the Servants of our Lady *Andromaco* the Cardinal, (Entituled by St. *Euſtachio*) and Legate Apoſtolick of *Italy*, hath granted forty days Indulgence. And the like Indulgence is granted to thoſe that viſit the Altar of the Bleſſed Virgin in the Church of the Brothers of the Servants.

To thoſe that ſhall any day viſit the Churches of the order of the Servants, *Adrian* the ſecond, *Stephen* the firſt, *Sergio* the third, *John* the tenth, *John* the eleventh, and *Innocent* the fourth, have each one granted them the Remiſſion of the third part of their ſins. And more-

over

over *Honorio* the third hath given them twenty years and one hundred and eightie Daies of Indulgence. *Clement* the Third, ten years, and forty daies. *Clement* the fourth, thirty years, and forty daies. *Boniface* the eighth, twenty years, and forty daies. *Boniface* the ninth, two years. *Alexander* the fourth, twenty years, and an hundred and eighty daies. *Lucio* four years. *Boniface* the ſecond, thirty years, and an hundred and twenty daies. *John* the ſecond, ten years, and eightie daies. *Gregory* the ninth, twenty years, and an hundred and twenty daies. *Alexander* the fourth, eighteen years, and eighty daies. And *Innocent* the fourth hath given forty daies.

To thoſe that ſhall ſay a *Pater-Noſter* and an *Ave-Maria* for the living and the dead, *Innocent* the fourth hath granted forty daies; *Gregory* the ninth forty daies, *Honorio* the eighth, forty daies; *Benedict* the eleventh an hundred daies; *Benedict* the ſeventh an hundred daies; and *Latino* Cardinal, and Legate of *Toſcana*, forty daies indulgence.

To thoſe that ſhall viſit the Churches of the order of the Servants in the Solemnitie of the Nativity, Circumciſion, Ephiphanie, and Aſcention of Chriſt, and upon *Corpus Chriſti* day, *Gregory* the ninth hath granted an indulgence of an hundred years, and of an hundred times forty daies ſpace; *Martin* the fifth of forty years, and of ten times forty daies ſpace. *John* the twenty ſecond of forty years, and of twelve times forty daies ſpace. *Nicholas* the third of forty years, and the Remiſſion of the third part of their ſins. *Clement* the fourth of forty years; *Siſto* the fourth of forty years; and *Gregory* the ninth of ſeven hundred years, and of ſeven hundred times forty daies ſpace.

And moreover to thoſe that ſhall viſit the ſame in the Feaſt of the Aſcention, *Innocent* the ninth hath granted an hundred years, and hundred times forty daies ſpace of indulgence *Martin* the fifth, forty years, and twelve times forty daies ſpace. *Gregory* the tenth, forty years. And *Leo* the fourth, ſeven years, and ten times forty daies ſpace. Alſo *Adrian* the ſecond, *Stephen* the fifth, *Sergio* the third, *John* the tenth, *John* the eleventh, *Sergio* the fifth, and *Innocent* the fourth, have each one granted a Remiſſion to them of the third part of their ſins; and this they have done not onely for the day of the Feaſt, but alſo daily during the Octave. The which do amount in all to two thouſand years, one hundred ſeventie four daies, nine hundred and fortie times forty daies ſpace, and ſeven times the Remiſſion of the third part of their ſins.

To thoſe that ſhall viſit the Churches of the order of the Servants, in the Feſtivals of the bleſſed Virgin, to wit, the Aſſumption, Nativity, Conception, Viſitation, Preſentation, Purification, and Annunciatio

nunciation, from the first Vespers of each Feast, until after Sun Rising the next morning; *Sisto* the fourth hath granted a plenary Indulgence. *Honorio* the eighth, forty years. *Nicholas* the fifth, eighty years, and eightie times forty daies space. *Leo* the fourth, seven years, and seven times forty daies space. *Boniface* the fourth, forty years. *Innocent* the fourth, a thousand years. *Innocent* the eighth three years, and an hundred times forty daies space. *Gregory* the ninth, eight hundred years, and eightie times forty daies space. *Martin* the fourth, forty six years and twelve daies. *Martin* the fifth, forty years and an hundred daies. *John* the twentie second, forty years, and an hundred daies. *Benedict* the eleventh, seven years. *Nicholas* the third, three hundred and eightie daies. *Innocent* the fourth, forty years. *Boniface* the eighth, forty years. *Nicholas* the fourth, forty nine years, and forty daies. *Gregory* the eleventh, forty years, and forty daies. *Gregory* the tenth, forty years. *Clement* the fourth, ten years, and forty daies. *Gregory* the ninth, twenty years and forty daies. And *Alexander* the fourth, twenty years, and 40 daies. Which do amount in all to one plenary indulgence, and one thousand eight hundred eight years forty daies, and a thousand and four times forty daies space of Indulgence.

To those that shall visit the Churches of the order of the Servants, in the Feasts of the twelve Apostles, *Benedict* the eleventh hath granted seven years Indulgence. *Gregory* the ninth, an hundred years, and an hundred daies. *Martin* the fourth forty years, and forty daies. *Gregory* the eleventh forty years, and forty daies. And *Innocent* the eighth, three years, and an hundred times forty daies space; which amount in all to a thousand three hundred and eighty years, an hundred and forty daies, and an hundred times fortie daies space.

Those that shall visit the Churches belonging to the order of the Servants in the day of their Consecration of the same; *Clement* the fifth hath granted seventeen years, and seventeen times forty daies space of Indulgence. *Benedict* the eleventh, thirty seven years, and three times forty daies space of Indulgence. *Alexander* the fifth, eight years, and twice forty daies space. *Gregory* the ninth, twenty years, and two daies. *Nicholas* the third, thirty years, and thirty times forty daies space: and *Clement* the fourth, ten years, and ten times forty daies space. Which make in the whole an hundred twenty two years, and sixtie two times forty daies space.

To those that shall visit the Churches appertaining to the order of the Servants in all the *Sundays* of the year, *Benedict* the eleventh hath granted seven years Indulgence. And by they

obtain

obtain the Indulgences which are at the holy Sepulchre, and at S. *James* of *Galitia*; and also an Indulgence of three thousand years and of three thousand times forty daies space, granted by S. *Silvester* Pope.

To those that shall visit the Churches belonging to the order of the Brothers and Sisters of the Order of the Servants in the daies of *Lent*, *Alexander* the fourth, *Nicholas* the third, *Innocent* the fourth and *Benedict* the eleventh have granted, from *Ash-Wednesday* until the end of the Resurrection inclusively, any day, an hundred twenty two years, and five hundred seventy six daies; and to those that upon *Wednesdays*, *Frydays*, and *Saturdays* shall go and hear a Sermon, he hath joyned thereto, for any time they shall do thus, six years, and twenty six daies of Indulgence. And *Urban* the fourth hath granted forty years Indulgence. And *Innocent* the eighth, beginning from *Septuagesima Sunday*, and ending at *Easter*, hath granted a thousand years, and a thousand times forty daies space, and upon *Wednesday Thursday*, and *Fryday*, in the holy Week, a plenarie Indulgence. And *Sisto* the fourth, from the sixth *Feria* after the third *Sunday*, through the whole Octave of *Easter*, any day, hath granted an Indulgence of three thousand seven hundred and eighteen years and one hundred and thirtie daies. And *Benedict* the tenth hath granted any day eightie years, and eightie times forty daies space, and twice the Remission of the third part of their sins; and by going to a Church dedicated to S. *Salvatore*, any day, they obtain a plenary Indulgence.

To those that shall visit the Churches of the holy order of the Servants in the Feasts ensueing, have been granted by divers Popes these Indulgences following; to wit,

The day of S. *Anthony*, by *Gregory* the ninth, and *Innocent* the fourth, a thousand years and an hundred daies Indulgence.

The day of S. *Fabian*, and *Sebastian*, by *Leo* the fourth, and *Innocent* the fourth, a thousand years, and seven times forty daies space of Indulgence.

The day of S. *Thomas* of *Aquine*, by *John* the twenty second, *Alexander* the fifth, and *Urban* the fifth, an hundred and forty years.

The day of S. *Peter* and *Paul* by *Innocent* the Eighth, *Martin* the Fifth, and *Leo* the Fourth, a thousand two hundred and forty seven years, and two hundred thirty two times fortie daies space of Indulgence. And by *Sisto* the Fourth the Remission of the third part of their sins.

The day of S. *John* the Baptist, by *Gregory* the Ninth, *Innocent* the Eighth, *Leo* the Fourth, and *Martin* the Fifth, a thousand two hun-

dred forty seven years, and two hundred thirty two times forty days space of Indulgence.

The day of S. *Dominick*, by *Clement* the Fourth, *Gregory* the Ninth, *Boniface* the Eighth, *Nicholas* the Fourth, *Innocent* the Fourth, *Alexander* the Fourth, *Boniface* the Second, *John* the Twenty Second, *Alexander* the Fifth, and *Sixte* the Fourth, seventy seven hundred thousand years Indulgence.

The day of S. *Philip* our Brother, by *Martin* the Fourth, and *Innocent* the Fourth, forty hundred years, and twelve times forty days space.

The day of the Apparition of S. *Michael* Arch-Angel by *Leo* the Fourth, seven years, and seven times forty daies space, and by *Nicholas* the Fourth, the like Indulgence.

The day of S. *Francis*, by *Gregory* the Ninth, and *Martin* the Fourth, an hundred and forty Years, and twelve times fortie daies space of Indulgence.

The day of all Saints, by *Leo* the Fourth, and *Innocent* the Fourth a thousand and seven Years, and seven times fortie daies space of Indulgence.

The day of S. *Nicholas*, by *Leo* the Fourth, seven years, and seven times forty daies space of Indulgence.

THE TRANSLATORS APPENDIX.

Wherein the very Grounds and Foundations of the ſaid Indulgences are utterly overthrown, and conſequently the Indulgences themſelves apparently proved to be a meer Cheat.

CHAP. I.

Wherein is ſhewed what the Indulgences before mentioned are, and upon what they are grounded.

THE ſaid Indulgences, according to the Doctrine of the *Roman* Church, are certain Diſtributions made by the Pope, of certain penal and ſatisfactory Works, taken by him out of the Churches Treaſury, and bequeathed to ſuch perſons, as although dying in the ſtate of grace, yet having not firſt here in this world fully ſatisfied the Juſtice of God for their ſins, are after their death caſt into Purgatory, where they are burnt and tormented in the fire thereof, until ſuch time the ſame be fully ſatisfied

They are grounded upon certain falſe and pernicious Tenents, whereby ſhe holdeth; Firſt, that there lyeth a neceſſity upon all the Faithful (notwithſtanding their Redemption by Chriſt) to ſatisfie and content the Juſtice of God for their ſins; which ſatisfaction the Catechiſm of the Council of *Trent* defineth thus: *Satisfactio eſt rei debitæ integra ſolutio: Eſt compenſatio, cum homo pro peccatis commiſſis Deo aliquid perſolvi.* Satisfaction is an entire Payment of that thing which is due, and a recompence which a man maketh to God for his ſins. And it is made (they ſay) here in this life, by faſting, whipping, Pilgrimages, giving ſomething to the Church, and ſuch like works of Penance; and after this life, by being impriſoned, involved, and tormented in a fire called Purgatory. *Cap. de Sacramento Penitentia.*

2. That many in this life do not only ſatisfie the Divine Juſtice for their ſins, but exceed the ſame for them, in their ſatisfactions; for there be many, ſay they, that have

have sinned but little, yet have satisfied very much; and consequently have undergone more Punishments than their sins have deserved, or Gods Justice for the same required; and this excess or superfluity, which they call *Superabundant Satisfaction*: That is to say, the overplus that these men have paid to God, more than they needed to have done, may be given to others that want the same.

And, thirdly, That the Church hath a certain Treasury, in which are reserved inestimable Treasures; that is to say, the said superabundant satisfactions; to wit, the superabundant satisfactions of the Saints, Martyrs, Monks, Nuns, Fryers, Eremites, and such like others, as have satisfied beyond Gods Justice, or the desert of their sins: Of which Treasury the Pope having the Keys, and being thereof Guardian, turneth the said Treasures into pay for others, and bequeaths them out by Indulgences, to those that are wanting in satisfactory Works.

These Indulgences, (although they are now, and have been of late years, (through the great resort of Pilgrims to the places unto whom they are given, and the great and splendid Solemnities of the Jubilees at *Rome*) had in great veneration and esteem among the *Romanists*) were never known in the Churches Infancy, nor for a long time afterward, but as *Alphonsus a Castro* confesseth, *harum usus in Ecclesia aliquot fere recepimus*, their use is seen to have been received but lately in the Church: and moreover *Durand* (another of their own Writers) telleth us, *De Indulgentiis pauca dici possunt per certitudinem; quia nec scriptura expresse de iis loquitur: Sancti etiam Ambrosius, Hilarius*, &c. *minimè loquuntur de Indulgentiis*. Little can be said of any certainty of Indulgences, or of their being undoubtedly true, seeing the Scriptures speak not expressly of them: and S. *Hilary*, S. *Ambrose*, and other Fathers, speak not at all of them. And yet the Council of *Trent* doth not only teach and command them to be retained in the Church, but also condemneth all them with a Curse, which either term them unprofitable, or deny the Churches Authority to grant them.

Alph. contr. haref. 8. verbo Indulgentia. Durand. Sentent. 4. dist. 20. quæ. 3. Trident. Sess 25. Decretum de Indulg.

Now, what a bold presumption was it for a Council to determine a new and uncertain Doctrine for a Point of Faith? And what a senseless and weak Faith must it needs be, which wanteth Antiquity, Authority of Scriptures, and consent of Fathers? But I will not stand to argue this, in regard it maketh not much to our present purpose; neither will I altogether deny, but the said Indulgences are to some profitable: For indeed (since many are come to have so good an opinion as they have of them) they are not only profitable, but very profitable to the *Roman* Church. For, first, hereby she establisheth, confirmeth, and upholdeth all her wicked, new-fangled, Idolatrous, and absurd Doctrines, and doth easily impose them upon the Faith of those, that perhaps otherwise might doubt of them; and the People are thereby (as it were) allured and enticed into a belief of that which before, it may be, they never heard of, or once thought of, nay peradventure not only doubted, but altogether disliked of. And therefore when the Pope would establish any new Opinion, or confirm it when called in question, he presently contriveth the doing thereof by some Indulgence that may conduce thereunto. As for Example, tending to the Adoration of Images, and Prayer to Saints departed, whosoever (being in the state of Grace) shall say seven Prayers before the Crucifix, and seven *Pater-nosters*, and seven *Ave Maria's*, shall obtain six and fifty thousand years of Indulgence; to wit, fourteen thousand granted by S. *Gregory*, fourteen thousand by *Nicholas* the first, and twenty eight thousand by *Sixtus* the Fourth. Tending to the Adoration of Saints Reliques, and other like things, belonging to their Altars, as whosoever, before an Altar, shall say *Misereres*, *Sixtus* the

Thesaur. Indulg.

Fourth

Fourth hath granted all the Indulgences that are that day in *Rome*. Tending to Prayer for the dead, to whosoever shall say the Office for the dead, *Leo* the Tenth hath granted a Plenary Indulgence, and to such as shall say one *Pater noster*, and one *Ave Maria* for them, *Innocent* the Fourth hath granted forty days Indulgence; *Gregory* the Ninth, forty days: *Honorius* the Eighth, forty days: *Benedict* the Eleventh, an hundred days: and *Latino* Cardinal, forty days: and in the same manner tending to all such like Doctrines. Secondly, By the same she maketh her self fat, getteth good store of Coyn, and accumulateth to her self whole heaps of Money, whereby she is able to erect most sumptuous Pallaces, build most famous Monasteries, manage and maintain Wars, and carry on all her wicked and self-ended Designs. For you must know that these Indulgences (although the *Romanists* would fain have them to be heretofore called *Donationes*, to wit, Gifts; to the end that thereby, if it be possible, they may find out some way whereby to found them upon the Holy Scriptures,) do not at all, when they are bequeathed, come *gratis*, but must be well paid for: Insomuch, that only the Indulgences, with the Letters of Pardon, and the *Reservationes*, *Pectorales*, *Mentales*, *Regressus*, *Generales*, and *Speciales accessus*, with other such like Trifles, are adjudged to be worth to the Pope of *Rome*, in *France* only, above two hundred thousand Crowns a year; and in all *Christendom* to be worth above ten Millions of Crowns yearly; which indeed is a pretty Sum.

Desan. Indulg.

Mod. Exam. Bat. Ord. Cand. de Indulg. In the Book called Defensio Parisien. cum pro Libertate, *pag.* 77.

But that they are, in the least, profitable to the persons who are supposed to obtain them, and to whom they are granted as Indulgences, I deny utterly. *For a Man can by no means redeem his Brother, or pay a Ransom to God for him*; (no not for the Body, and therefore much less for the Soul) *for the Redemption of the Soul is precious, and it ceaseth for ever*, *Psal.* 49. 7, 8. And the dead have not any more Reward, *neither have they any more Portion for ever, in any thing that is done under the Sun*, Eccles. 9. 5, 6.

These and the like Testimonies are so plain and manifest against the validity of the said Indulgences, that several of the *Romanists* (by the Relation of *Thomas Aquinas*) have been of Opinion, (as *Greg. de valent.* affirmeth,) That *Ecclesiastical Indulgence* of it self could remit no Punishment, *Nec in foro Ecclesiæ, neq; in foro Dei*; neither in the judgment of the Church, nor in the judgment of God; but that it was a pious kind of Fraud, whereby the Church by promising such Remission might allure men to the devout performance of those pious works which were required in the Form of the Indulgence; even as when a Mother to move her Child to run doth Promise him an Apple, yet notwithstanding afterward she doth not give it him.

Tho. Aquin. in suppl. 3. Part. 4. Qu. 25. Art. 5. Greg. de val. de Indulg. Cap. 2.

Thus you see that divers of the *Romanists* themselves (as 'tis here acknowledged) have held Indulgences to be given only to allure and intice men to a devout Performance of what is required in the Form of the Indulgence: (which is according to what I have here before shewed; and that they are not at all profitable as Indulgences, but are in themselves meer cheats.

Nevertheless this is not all, they are not only meer cheats, and altogether unprofitable as Indulgences, but also Damnable; and the Persons are accursed that broach and maintain them: For although they concern Christ and his Church, and appertain (as the Papists tell us) to our Faith and Life, yet they are not received in the Legal and Evangelical Scriptures.

That they are not received in the Legal and Evangelical Scriptures, is a truth so manifest that it is even confessed and acknowledged by the Romanists themselves;

for

Ante Part. 1. Tit. 19. c. 3. Prier. Contr. Luth pro Indulg.

for besides *Durandus* of whom I have before spoken, *Antonine* saith, *De Indulgentiis nil expressè habemus in Sacra Scripturâ, &c.* Concerning Indulgences we have nothing expresly in the Holy Scriptures, &c. And *Silvester Prierias* saith, *Indulgentiæ Authoritate Scripturæ non innotuere nobis, sed Authoritate Ecclesiæ Romanæ, & Romanorum Pontificum, quæ major est Authoritas.* Indulgences are not known to us by the Authority of the Scripture, but by the Authority of the *Roman* Church, and of the *Roman Popes*, which is greater than the Authority of the Scripture.

Aug. Contr. lit. Petil. l. 2. cap. 6. Tom. 7.

And that they are therefore damnable, and the persons are accursed that broach and maintain them, is also manifest; for *S. Augustine* saith, *Sive de Christo, sive de Ecclesiâ, sive de quâlibet aliâ re, quæ pertinet ad fidem vitamque nostram, non dicam nos, utiquenam comparandi ei qui dixit, sed si Angelus de cœlo vobis annunciaverit præter quam quod in Scripturis Legalibus & Evangelicis accepistis, anathema sit.* Whether concerning Christ, or his Church, or any other thing appertaining to our Faith and Life, I will not say if we (who are no way to be compared to him that so spake) but if an Angel from Heaven shall preach unto you any thing but what you have received in the Legal and Evangelical Scriptures, let him be accursed. And *S. Basil* saith, *The Scriptures γεγαμεν εν ουσιαι δι, εξωθεν δε ουδεν* all that which is without the Scripture, Divinely inspired, not being of Faith, is sin; for (saith he) Faith cometh by hearing, and hearing by the word of God, and all that is not of Faith is Sin.

Edit. Basil. Par. 2. p. 37.

CHAP. II.

Wherein is shewed, That Christ hath fully and perfectly made satisfaction unto God for our sins; and that the Doctrine of our satisfaction overthroweth our Faith and Devotion, and is manifestly false, is injurious to Christ, blasphemous against God, teacheth men to be disloyal and revengeful, implyeth an impossibility, and is also needless.

I *Rainer*, writing against *Valentinus*, and other like *Heretick*s, saith, *Scripturâ Divinitus scitu, quæ certa & indubitata veritas est, ita firma & valida Petra est Domum suam ædificare; hac vero derelictâ aliis nitî quibusdam Doctrinis effusæ arenæ (unde facilis eversio) est Domum suam ædificare.* To lean upon the holy Scriptures, which are the sure and undoubted truth, is for a man to build his house upon a sure and strong Rock; but if leaving it (that is, the truth of the Scriptures) he sticketh to some other Doctrine, the same is to build his house upon the unstedfast Sand, from whence it is easily overthrown.

Now that our Lord Jesus Christ hath fully and perfectly satisfied God for our sins, and hath wholly and only wrought our Redemption, Purgation, and Reconciliation, is a Doctrine grounded upon the holy Scriptures, for the holy Scriptures attribute the same wholly and only to him, affirming, *that Jesus Christ hath washed us from our sins in his own blood*, Rev. 1. 5. *That he his own self bare our sins in his own Body on the Tree, by whose stripes we are healed*, 1 Pet. 2. 24. *That through him we have peace with God*, Rom. 5. 1. *That he is the Propitiation for our sins, and not*

for

for ours only, but also for the sins of the whole world, 1 Joh. 2. 2. *That he was wounded for our transgressions, bruised for our iniquities, had the chastisement of our Peace laid upon him, and with his stripes we are healed*, Isa. 53. 5. *That he hath obtained eternal redemption for us*, Heb. 9. 12. *That by one Offering he hath perfected for ever them that are sanctified*, Heb. 10. 14. *That he is able to save them to the uttermost that come to God by him*, Heb. 7. 25. *That it pleased the Father by him to reconcile all things to himself, both which are in Earth, and which are in Heaven*, Col. 1. 19, 20. *That there is no Salvation in any other, nor other Name under Heaven whereby we must be saved*, Act. 4. 12. And to be short, it is the whole scope of the Gospel.

And yet the Papists (neither regarding Scripture, Gospel, *Covenant*, nor any other thing that may make against their pretended satisfactions) will have a necessity lye upon us to pay and satisfie God for our sins.

But this their Doctrine, first, overthroweth our Faith, destroyeth our Devotion, and is manifestly false; for we are taught to *believe the forgiveness of sins*, and to *pray for the forgiveness of our sins*, and God *forgiveth us our sins*, and that freely: whereas God could not be said to forgive us our sins, did he either here in this life, or hereafter in the other, require satisfaction.

Secondly, It is injurious to Christ, for it defaceth the sufficiency of his Death.

Thirdly, It is blasphemous against God; for first, it maketh him like a very unjust and hard Landlord, who having granted an Estate in Bargain to a younger Brother, upon a sufficient Fine tendred by the Elder, yet will not let the younger enjoy it, unless he Fine for it again himself.

Secondly, It maketh him like a cruel Creditor, who having the Debt discharged to the uttermost, by a Friend, yet casteth the poor Debtor himself into Prison, until he there also in part make satisfaction.

Thirdly, It maketh him like a merciless Judge, who having punished an offence with condign punishment, yet will have the Offender punished again, as if he delighted in the torments of the miserable.

Fourthly, It maketh men disloyal and revengeful, and ministreth matter to malicious persons, to the fully satisfying their malicious humours, seeing as God doth pardon us, so we ought to deal with others; and therefore if God doth so forgive us our sins in Christ, as that we must still either here afflict our selves with the rigorous works of Penance, or else hereafter be cast into the extreme torments of Purgatory; then we may also so forgive our Brother, as that we may yet procure his most grievous punishment; and say, 'tis true, I have pardoned him, but I will not yet cease extremely to punish him; for will you have me to be more patient and merciful than God himself, that dealeth thus with us? who after having declared that all our faults are forgiven, either ceaseth not here to torment us by our Fasting, Whipping, Pilgrimaging, and such like Penal Works, or hereafter to burn us for I know not how many thousand years in a scorching Fire.

Fifthly, It implieth an impossibility; for satisfaction for sins ought to be according to the quality of the Person thereby offended, and God and the Divine Justice being altogether Infinite, require therefore an infinite satisfaction, which no finite Creature can possibly make. But suppose there were a possibility of our making a recompence to God, and satisfying the Divine Justice for them, which there is not, *quod*,

Sixthly, It is altogether needless, for *Jesus Christ by one offering hath perfected for ever them that are sanctified*, Heb. 10. 14. And what Estate is there beyond that of

Perfection?

Perfection? And what Perfection greater than that which abideth and continueth for ever?

Now the *Papists* (to avoid those gross absurdities and horrid consequences, which otherwise they see must of necessity attend this their Doctrine) first will have that in sin are two things; *Malum Culpæ, & Pœnam Culpæ*, the fault, and the punishment; the fault, they say, is taken away, and satisfied for by Jesus Christ; but the punishment is left behind, and is to be satisfied for by us. (Thus to take away the sufficiency of Christs satisfaction, to the end they may imply a necessity of ours, they make up sin into a certain Hodg-podge, containing both the fault, and the punishment, as if the sin were not the fault only; whereas the punishment is not in the least any part of sin, but the reward of sin, *Rom.* 6. 23.) But this *Fetch* being altogether defective, is easily defeated, and will not in the least serve their turn. For the cause which only produceth an effect being taken away, by necessity the effect ceaseth. Now the fault is the cause which only produceth satisfying punishment; therefore the fault being taken away, necessarily satisfying punishment is taken away. This is affirmed by *Tertullian*; *Exempto* (saith he) *reatu, remittitur & Pœna*, the fault being taken away, the punishment is omitted: And the same also is manifested by our Saviour Christ, who no sooner had forgiven the sick of the Palsie his sins, but his Palsie left him, *Mar.* 2. The Prophet *Isaiah* also speaking of Christ in the work of our Redemption, saith, *He hath born our griefs, and carried our sorrows*, Isa. 53. 4. which are not the guilt, but the punishment of our sins. And S. *Augustine* saith, *Suscipiendo Christus Pœnam, & non suscipiendo culpam, & culpam delevit & Pœnam.* Christ taking upon him the punishment, and not the fault, hath abolished both the fault and punishment.

When they see therefore that this faileth them, and that Christ hath satisfied not only for the fault, but the punishment of sin, then they begin to insist upon the kinds of punishment: And secondly will have, that Christ hath satisfied for the Eternal punishment, but not for the Temporal. As for the Temporal punishment, they say it remaineth, and is to be satisfied for by us (as if the Temporal punishment were not contained in the Eternal, or that God through Christ should forgive us an Eternal punishment, but not a Temporal.) But this also is a meer decent, is altogether as defective as the former, and will not stand them in any stead at all: For S. *Paul* saith, *There is no condemnation to them that are in Christ Jesus*, Rom. 8. 1. and if none, then neither Eternal nor Temporal. God himself saith of his People, *I will forgive their iniquity, and I will remember their sin no more*, Jer. 31. 34. And if God forgiveth our iniquity, and in such sort as that he will remember our sin no more, it followeth that he will not be satisfied for the same with temporal punishment. God is said also freely to forgive us our Trespasses, Col. 2. 13. and if freely, then without requiring in the least our satisfaction. Moreover, he is said to forgive us all our Debt, *Matth.* 18. 32. and if all our Debt, then not only the sin, but also the punishment; and not only the Eternal punishment, but also the Temporal: And S. *Paul* again also (speaking of Christ) saith, *It pleased the Father that in him should all fulness dwell*, Col. 1. 19. and if all fulness, then fulness of satisfaction.

When they see therefore that this Wile also faileth them, and that Christ hath fully satisfied for our sins, then they begin to insist upon the time of the sins being committed; and thirdly, they will have that Christ hath fully satisfied for sins committed before Baptism, but not for sins committed after Baptism. As for sins committed after Baptism, they say they are left to us, and we ought to satisfie, pay, and make

make recompence to God for them (as if that God would be more favourable to those that sin before Baptism, than to those that sin after Baptism; especially when the one oftentimes sin through malice, and the other through infirmity.) But this Wile also is altogether deficient, and serveth to help them no more than the others before-mentioned: For S. *John* saith, *The Blood of Jesus Christ cleanseth us from all sin*, 1 Joh. 1. 7. and if from all sin, then as well from sin committed after Baptism, as sin committed before Baptism: And S. *Paul* saith, *That by Jesus Christ God pardoneth all our offences*, Col. 2. 13. and if God by Christ forgiveth all our offences, then again as well those committed after, as before Baptism.

When they see that all those Wiles and Subtilties fail them, and that none will procure them so much as room for our satisfactions, (rather than their Church should be put to a *Non-plus*) some will have that Christs satisfactions serve only to make ours available: (as if Christ died to make our sufferings of worth before God, and to the end we might suffer a Divine Vengeance.) But this helpeth them not at all, and is manifestly false; for Christ died not to make our sufferings of any worth before God, but to free and exempt us from suffering.

The benefit of his Passion consisted not in enabling of us to pay, but in paying and satisfying to God for us. He gave us not the vertue to pay our own Ransome, but (as S. *Paul* saith) *He gave himself a Ransome for us*, 1 Tim. 2. 6. And *the Son of God hath by himself purged our sins*, Heb. 1. 3. and if by himself, then not at all by our satisfactions.

Others (perceiving it is in vain to imply a necessity of ours, by lessening of Christs Satisfactions) will have the remission of sins to be altogether a peculiar benefit of Christs Passion; but withall, that the same ought to be applied to us by our satisfactions; (as if forgiveness were to be applied by payment, and pardon by punishment:) But this will not help them neither: for our Penal Works are not the means whereby to apply to us the benefits of Christs Passion. The benefits of Christs Passion are not apply'd to us by a Monks *Coul*, or a Hair shirt, or the yerks of a Whip, or the Fire of Purgatory, or by going on Pilgrimage, &c. These are but weak and beggerly Elements, and yokes of Bondage, from which God hath sent his Son to redeem us, *Gal.* 4. 3, 4. Christ hath freed us, and the Scriptures have warned and admonished us, *Gal.* 5. 1. but the benefits of Christs Passion are applied to us by Faith in Christ: For the end of our Redemption was, that we might receive the Adoption of Sons, *Gal.* 4. 5. for being Sons, we are Heirs of God through Christ, *Gal.* 4. 7. And *we are the Sons of God by Faith in Christ Jesus*, Gal. 3. 26.

Others (again) bring in certain places of holy Scripture, whereby to prove their pretended satisfactions; *viz.* first they produce the punishments of the Prophet *David*, 2 *Sam.* Chap. 12. ver 13. Chap 13. ver. 28. Chap. 16. ver. 22. and how that God inflicted the same upon him for certain sins, 2 *Sam.* 12. 10, 11, 14. which before were forgiven him, 2 *Sam.* 12. 13 But this maketh nothing for their purpose; for the Question is of Satisfactory Punishments: whereas those inflicted upon the Prophet *David* were only Castigatory.

There is a great difference betwixt punishments Satisfactory, and punishments Castigatory; for the one (as they say) are brought to pay and make recompence to God, and satisfie his Divine Justice, but the other are brought to correct and amend the sinner, to humble and exercise him, lest he fall any more into the like sin, and to keep others from the like offences. Now that these of the Prophet *David* were such, is affirmed by S. *Augustine*, who (speaking of those, and other like punish-

ments of the godly) ſaith ; *Non manent ut Plagæ peccatis, ſed ut exercitationes pietatum* ; they remain not as puniſhments for ſins, but as exerciſes of juſt men.

Secondly, They alledge the counſel given by *Daniel* to *Nebuchadnezzar*, to wit, *Redeem thy ſins by Alms, and thy iniquities by ſhewing mercy to the poor*, Dan. 4. 27. But this ſerveth not their turn neither : For *Daniel* ſpeaketh here of redeeming and ſatisfying before men, (exhorting the King to recompence by liberality all ſuch perſons as he had any way wronged or injured) and not of redeeming, in reſpect of God ; beſides, Alms are good works, and not puniſhments, or Penances : And which is more, the *Papiſts* would have that Alms and other ſatisfactions ſerve not to ſatisfie for ſins, but for the puniſhments due to ſins. Moreover, this King was a *Pagan* uncircumciſed, and therefore (according to the Doctrine of the *Romaniſts*) not only liable to eternal puniſhments, whereas they would have ſatisfactions to be only for Temporol, but his ſatisfactions were of no worth.

CHAP. III.

Wherein is ſhewed, that the Papiſts *Doctrine of* Purgatory *overthroweth the Faith of the Goſpel, is againſt the Authority of Chriſt, deſtroyeth the Teſtimony of the Fathers, condemneth the Practice of all Chriſtian Churches, robbeth God of his Juſtice, maketh him a Mocker, and is contradicted by the* Romaniſts *own Tenents.*

Biſhop *Fiſher* ſaith, *Ex Purgatorio pendet omnis Indulgentiarum æſtimatio* ; The whole price of Indulgences hangeth on Purgatory. Purgatory again hangeth altogether upon the neceſſity pretended to lye upon the faithful, of their fully ſatisfying (through their payment to God) the Divine Juſtice for their ſins.

As for the neceſſity lying upon the faithful, of their ſatisfying (through payment to God) the Divine Juſtice for their ſins, the ſame is overthrown already, and by conſequence alſo Purgatory ; nevertheleſs I have not ſaid (for the doing thereof) ſo much againſt the Doctrine of the one, but as much may be ſaid alſo againſt that of the other ; for that the faithful go after this life into a place of fire and torments, and there remain till they are purged with ſatisfactory puniſhments, which is the Papiſts Doctrine of Purgatory ; firſt overthroweth the Faith of the Goſpel. It is heavy news, not glad tidings, that they which believe in Chriſt, ſhall beſides their manifold croſſes and puniſhments in this life, go afterward to a place of far greater grief and ſorrow. The glad tidings of our Saviour Chriſt are quite contrary, who ſaith, *Verily, verily, I ſay unto you, he that heareth my words, and believeth in him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but hath paſſed from death to life*, Joh. 5. 24. And yet none can deny, but this is the Faith of the Goſpel, this is the glad tidings to all true Chriſtians and Believers in Chriſt ; and the ſame is confirmed by a double Oath, that they which hear his Word, and believe in God his Father, have everlaſting life ; that is, are as ſure of it, as if they had it already, and ſhall not come into condemnation, either of temporal puniſhment after this life, or of eternal, but have paſſed from death to life ; that is, from hence, to joy and felicity.

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Moreover, the Prophet *David* ſaith unto God, *If thou Lord wilt be extreme to mark what is done amiſs, who is able to abide it?* Pſal. 130. 3. intimating to us, that God will not call his to a ſtrict account. Chriſt will not be aſhamed of thoſe that are his, before God and the holy Angels, *Luk.* 9. 16. *There ſhall be no condemnation to them that are in Chriſt Jeſus*, Rom. 8. 1.

Almighty God having compleated in ſix days the Creation of the World, the ſeventh day reſted from all his Works; even ſo, Chriſt having wrought our Redemption, all that do here truly believe in him, and are careful to perform good works, at their departure hence, ſhall enter into reſt. They ſhall not need to fear Purgatory; but as God reſted from all his labours, ſo they ſhall reſt from all their troubles. This was declared to S. *John* from Heaven; *I heard a voice (ſaith he) from Heaven, ſaying unto me, write, bleſſed are the dead which die in the Lord; from henceforth, even ſo ſaith the Spirit, for they reſt from their labours, and their works follow them*; Rev. 14. 13.

The like is teſtified by the Prophet *Iſaiah*, who ſpeaking of the death of the Righteous, ſaith, *The righteous is taken away from the evil to come; he ſhall enter into peace, they ſhall reſt in their Beds, each one walking in his uprightneſs*, Iſa. 57. 1, 2.

Poor *Lazarus* was no ſooner departed this life, but was carried by Angels into *Abraham*'s Boſom, where he was comforted and refreſhed, Luk. 16. 22. Jeſus Chriſt ſaid to the good Theef at his death, *This day thou ſhalt be with me in Paradiſe*, Luk. 23. 43. And good old *Simeon* made no account but to enter into reſt after his death, ſaying, *Lord, now letteſt thou thy ſervant depart in peace*, Luk. 2. 26. 29.

S. *Paul* ſaith, *If God be with us, who can be againſt us? He that ſpared not his own Son, but delivered him up for us all, how ſhall he not alſo with him freely give us all things?* Rom. 8. 31, 32. Here is the Riches of all good Chriſtians, God ſo loved them, that he gave them his Son; how much more will he not give them all things elſe? But they are ſinners, they are unprofitable ſervants, they are Prodigal Children, this will turn away Gods favour from them: but againſt this heavy news here is comfort, who will lay any thing to the charge of Gods Choſen? *It is God that juſtifieth, who ſhall condemn? it is Chriſt which is dead, yea or rather which is riſen again, who is alſo at the right hand of God, and maketh requeſt for us*, Rom. 8. 33, 34. Though we often diſpleaſe God, even daily, yet we know Chriſt is his beloved Son, in whom the Father is well pleaſed, and for whoſe ſake we are accepted: And thoſe whom he accounteth his, 'tis in vain for Satan to ſtrive againſt; for they appear before God clad in the righteouſneſs of Jeſus Chriſt.

Since this therefore is the glad tidings of the Goſpel, (to wit, *That he that heareth the word of Chriſt, and believeth in him that ſent him, hath everlaſting life, and ſhall not come into condemnation, but hath paſſed from death to life*; and is confirmed alſo by all the aforeſaid Teſtimonies) let the Deaf Papiſts, and all Counterfeit Catholicks, which will neither hear his Word, nor think they are bound to know and underſtand it, take heed, leſt by this their obſtinacy and ſtopping their ears, to go, not into Purgatory, but into Hell; for S. *Paul* ſaith (and no doubt he ſaid it not in vain, but it ſhall have its force in ſome, and therefore mark it well) *The Lord Jeſus ſhall come himſelf from Heaven, with his mighty Angels, in flaming fire, rendering vengeance to them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt*, 1 Theſ. 1. 8. And how can they obey the Goſpel, when they know it not, and refuſe to hear it? neither ſhall their Ignorance, the blind Mother of their Devotion, excuſe them, for Chriſt ſhall render vengeance to them that know not God.

Secondly, The Doctrine of Purgatory is against the Authority of Christ; for he saith, *Father, I will that they which thou hast given me be with me, even where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the World* Joh. 17. 24. This is Christs Will: And what Pope, what Devil can withstand it? and he excepteth none. All his shall be with him; all good Christians, as well great as small; all his Members, as well weak as strong, he will not suffer the least of them to endure a moment the Fire of Purgatory: And when this shall be, that they shall be with him, S. *Paul* plainly expoundeth, at the hour of their deaths; and therefore (no doubt) upon the Gospel grounding his Faith, he saith, *I desire to be loosed, and to be with Christ.* This was the cause he desired to be loosed out of the bonds of this sinful flesh, that he might be with Christ, as our Saviour here hath promised; and not to him only, but to all that his Father hath given him, to all his. And in another place, S. *Paul*, speaking of all true Christians, saith, *We know that if our Earthly House of this Tabernacle were dissolved, we have a building of God, a House not made with hands, eternal in the Heavens,* 2 Cor. 5. 1. So that all the faithful have but two houses or dwellings, the one Earthly, the other Heavenly; they have none at all in Purgatory. And he addeth further, *God hath given us the earnest of his Spirit; and therefore we always are of good courage, knowing this, that being at home in the body, we are absent from the Lord (for we walk by Faith, not by Sight,) yet we are of good courage, and we desire rather to go out of the body, and to be at home with the Lord,* 2 Cor. 5. 5, 6, 7, 8. Behold here are but two Estates of the faithful, of those that are Jesus Christs, that have received the earnest of his Spirit, either to be at home here in the body, and to be Strangers with the Lord, to walk by faith, not by sight; or else to go out of the body, and to see his glorious Majesty, there shall be no middle place to stay them in the way. And here this their assurance, this their good courage, and Θάῤῥια, is twice repeated; they fear not the performance of his promise, they fear no Purgatory, no torment in the way: let their Adversary, the Devil, do what he can against them in this life, hereafter they are sure he cannot hurt them: *Behold,* saith S. *John* (speaking of this life) *the Devil shall cast some of you into prison, that ye may be tryed, and ye shall have tribulation ten days: Be thou faithful unto death, and I will give thee a Crown of Life,* Rev. 2. 10.

Thirdly, The Doctrine of Purgatory destroyeth the Testimony of the Fathers; for the Fathers (both *Greek* and *Latin*) testifie the quite and clean contrary: *Gregory Nazianzen* saith; Πείθομαι σοφῶν λογοῖς ὡς ψυχὴ πᾶσα καλήτε καὶ θεοφιλὴς ἐπειδὰν τοῦ συνδεδεμένου λυθεῖσα σώματος ἐνθένδε ἀπαλλαγῇ ἔνθυς μενὶν συναίσθης καὶ θεωρία τοῦ μένοντος αὐτὴν ἀγαθοῦ γενομένη, θαυμασίαν τινα ἡδονὴν ἥδεται, καὶ ἀγάλλεται, καὶ ἱλέως χαρεῖ πρὸς τὸν ἑαυτῆς δεσποτὴν. I believe the words and sayings of the wise, that is, that every good soul fearing God, being delivered from the body (which here it hath on Earth) and separated from it, is presently admitted to the enjoyment and contemplation of the good which is reserved for it, and possesseth admirable pleasures. *Justin Martyr* in the 75. Question of the Book of Questions and Answers to the Orthodox, at the end of his works saith, μετὰ τὴν ἐκ τοῦ σώματος ἔξοδον εἰθὺς γένεται τῶν δικαίων τε καὶ ἀδίκων διαστολὴ, ἀγόνται γ' ὑπὸ τῶν ἀγγέλων εἰς τοὺς ἀξίους τοποὺς αἱ μὲν τῶν δικαιῶν ψυχαὶ εἰς τον παράδεισον, αἳ τῶν ἀδικῶν ψυχαὶ εἰς τοὺς ἐν τῷ ἅδη τόπους. After the soul is departed out of the body, presently a separation is made of the good from the bad, for they are carried by Angels to the places fit for them; the souls of the good into Paradise, where the Angels resort, and are conversant, but the souls of the wicked into hell. *Chrysostome*

Sostome in his fourth Homily upon the Epistle to the *Hebrews*, speaking of Hymns and Prayers that in his time were used at the Burials of the Dead, saith; τὶ βούλονται αἱ λαμπάδες αἱ φαίδραι, οὐχ ὡς ἀθλήτας αὐτοὺς προπέμπομεν, τὶ οἱ ὑμνοὶ, οὐχὶ τὸν θεὸν δοξάζομεν καὶ εὐχαριστῶμεν ὅτι λοιπὸν ἐστεφάνασε τὸν ἀπελθόντα. What signifie these burning Tapers, but that we bury the Champions of Christ? and these Hymns, but that we glorifie God, and give him thanks, because he hath crowned the Dead, and delivered him from all pain and grief. And in his second Homily upon *Lazarus*, he saith; ἐὼς αν ἐνταῦθα ὦ μὲν ἐλπίδας ἔχομεν χρήσας, ἔπεισαν δὲ ἀπελθόμεν ἐκεῖ κυριοὶ λοιπὸν μετανοίας οὐκ ἔσμεν οὗ δὲ τοῦτα ἡμέτερα ἡμῖν ἀπονίψασθαι. While we are here on Earth, we have fair hopes, but as soon as we have left this world, it is no more in our power to do Penance, or to undo or amend that which we have committed and done upon Earth. And the same is affirmed by *Epiphanius*, in his second Book of Heresies, in the 39. Heresie, which is the Heresie of the *Novatians*; and moreover he there addeth, that when the Soul hath left the body, ἐσφράγισται τὰ ταμιεῖα, καὶ πεπλήρωται ὁ χρόνος, καὶ ὁ ἄγρον ἔπλεσθη, καὶ ἐκένωσθη τὸ σκάμμα, καὶ οἱ στεφανοὶ ἐδόθησαν. The Barns are shut up, the time is accomplished, the Combat is ended, the place of Lists is empty, and the Crowns are given. S. *Ambrose* in his Book of the benefit of Death, *Chap.* 2. speaking of the day of Death, saith; *Cùm dies advenerit, intrepide ad* Abraham *Patrem nostrum proficiscamur, intrepide pergamus ad illum cætum justorumque conventum, ibimus enim ad Patres nostros, ibimus ad illos nostræ fidei præceptores, ut etiamsi opera desint, fides opituletur, defendatur hæreditas.* When that day cometh, we go assuredly to our Father *Abraham*, to the Assembly and company of the Just: For we shall go to our Fathers, we shall go to the Teachers of our Faith, to the end, that although our works fail us, our Faith may secure us, and the Inheritance be kept for us. And again, in the same Book, *Chap.* 8. he saith: *Insipientes mortem quasi summum malum, Sapientes quasi requiem post labores, & finem malorum expetunt*: Fools fear Death as the chiefest evil, but wise men desire it, as a rest after their Travels, and the end of their evils. S. *Cyprian* in his first Treatise against *Demetrian*, saith; *Ævi temporalis fine completo, ad æterna vel mortis vel immortalitatis hospitia dividimur*: This temporal life being ended, we are sequestred into the habitation either of eternal death, or eternal life. And towards the end of the same Treatise, he saith; *Quando istinc excessum fuerit, nullus jam locus pænitentiæ est, nullus satisfactionis effectus. Hic vita aut amittitur aut tenetur, hic saluti æternæ cultu Dei, & fructu fidei providetur*: When we are gone from hence, there is no more place of Penance, no effect of satisfaction, life is here either lost or won; Everlasting Life (by the worship of God, and the fruits of Faith) is here provided for: And moreover in his Book of Mortality, he saith; *Deus tibi de hoc mundo recedenti, immortalitatem pollicetur atque æternitatem, & tu dubitas? hoc est Deum omnino non nosse*: God at thy going out of this world, promiseth thee immortality and eternal life, and doest thou doubt hereof? this is not to know God at all as thou shouldst. S. *Augustine* in his 54. Epistle to *Macedonius*, saith; *Morum porro corrigendorum nullus alius quam in hac vita locus, nam post hanc vitam quisque id habebit, quod in hac sibimet conquisierit*: There is no other place to correct our manners and conditions, but only in this life; for after this life every man shall have that which he hath purchased to himself here in this world. In his 13th Book of the City of God, *Chap.* 9. he saith; *In requie sunt animæ piorum à corporibus separatæ: impiorum autem pœnas luunt, donec istarum ad æternam vitam, illarum vero ad æternam mortem quæ secunda dicitur, corpora reviviscant*: The souls of the godly being separated

from

from their bodies, are in reſt; but the ſouls of the ungodly ſuffer puniſhment, until the bodies of them do riſe again unto everlaſting life, and the bodies of theſe to eternal death, which is called the ſecond death. In his Book of the Vanity of the World, *Tom. 9. Chap. 1.* he ſaith; *Scitote quod cum anima à corpore evellitur, aut in Paradiſo pro meritis bonis collocatur, aut certe pro peccatis in inferni tartara præcipitatur*: Know, that when the ſoul departeth out of the body, it is preſently placed in Paradiſe, becauſe of her good works, or is thrown down head-long into the Pit of Hell, becauſe of her ſins. And in the ſecond Sermon of the Conſolation of the Dead, which is in the ninth Tome of his works, he ſaith; *Recedens anima ab Angelis ſuſcipitur & collocatur aut in ſinu* Abrahæ, *ſi fidelis eſt, aut in carceris inferni cuſtodia, ſi peccatrix eſt*: The ſoul going out of the body, is received and placed in *Abraham*'s Boſom, if it be faithful; or in the Infernal Priſon of Hell, if it be ſinful. And moreover in his 232. Sermon againſt Drunkenneſs, he ſaith; *Nemo ſe decipiat, Fratres, duo enim loca ſunt, & tertius non eſt ullus: Qui cum Chriſto regnare non meruerit, cum Diabolo abſque dubitatione ulla Peribit*: Let no man deceive himſelf, my Brethren, there are but two places, and a third there is not any: He that ſhall not merit to reign with Chriſt, ſhall without doubt periſh with the Devil. S. *Hierome* upon the ninth of the Prophet *Amos* ſaith; *Quando anima vinculis laxata corporis, volandi quò velit ſive quò ire compellitur propter tenuitatem ſubſtantiæ habuerit libertatem, aut ad inferna Ducetur, aut certe ad Cœleſtia ſublevabitur*: When the ſoul looſed from the bonds of the body ſhall be at liberty, becauſe of the lightneſs of its ſubſtance, to fly whither it will, or whither it is conſtrained to go, it ſhall either be carried to Hell, or without fail be lifted up to Heaven. And *Gregory Nyſſen* in the Book of thoſe that ſleep, ſaith; *Per mortem ſoluto Bello quod in nobis eſt, placem mens agitat*: The War that is in us being ended by death, our ſouls reſt.

Yea, the Fathers were ſo far from believing that faithful ſouls are tormented in fire until the Reſurrection, (as the Papiſts would make men believe) that very many of them held, that the ſoul ſeparated from the body could not ſuffer any torment. *Chryſoſtome* in his 39. Homily upon the firſt Epiſtle to the *Corinthians* ſaith; τῆς σαρκὸς χωρὶς ὢν ἀπολύεται τὰ ἀποῤῥήτα ἀγαθὰ ἐκεῖνα ὥσπερ ὑδὲ κολαζόμενος. Although the ſoul remaineth, although it were ten thouſand times immortal, as in truth it is, it ſhall not without the body receive thoſe unſpeakable bleſſings, nor ſuffer any puniſhment. *Gregory Niſſen* in his third Oration upon the Reſurrection of Chriſt, ſaith; *Animam per ſe ſeparatim ignis nunquam attigerit, nec tenebræ quidem ei moleſtæ fuerint, utpote quæ oculis caret, &c.* Fire can never touch the ſoul ſeparated from the body, neither can darkneſs be troubleſome to it, becauſe it wanteth eyes, *&c.* *Tertullian* in his Apology, *Chap.* 48. ſaith; *Neque pati quicquam poteſt anima ſola ſine ſtabili materia, id eſt, Carne*: The ſoul alone cannot ſuffer any thing without ſolid matter, that is, the Fleſh: Another affirmeth, that it is injuſtice to puniſh the ſoul for ſin before the Reſurrection, in regard the body hath been partaker with her; but he will have the body and ſoul, as they have ſinned both together, to be puniſhed both together; ſaying, *If ſins ſhall be puniſhed before the Reſurrection, God ſhall not deal juſtly with the ſoul, for ſhe alone would be put to ſuffer the puniſhment of thoſe things which ſhe offended in the life, at the perturbation of the body, drawing her to theſe appetites and motions.* And according to S. *Ambroſe* (in his tenth Chapter of the Book of the benefit of death) all the puniſhment that ſouls ſuffer, being ſeparated from their bodies, is, that they remain in great fear and diſquietneſs, attending the puniſhment that is prepared for them at the latter day.

Fourthly,

Fourthly, The Doctrine of Purgatory condemneth the practice of all Chriſtian Churches: For it cannot be but an exceeding great breach of duty in them all (but eſpecially in thoſe that believe the ſouls of the dead may be benefitted by the prayers of the living) if they do not pray for the ſouls therein: for this is not to do by others, as they would have others to do by them; and therefore is againſt both the Law and Prophets, and directly oppoſite to the Command of Chriſt.

And that this is the continual practice of all Chriſtian Churches, is manifeſt; for the *Greek*, and all other *Eaſtern* Churches, notwithſtanding they daily pray for the dead, yet they never pray for the ſouls in Purgatory, for indeed they believe there is no Purgatory; but the prayers they offer up for the dead, are, that they may be ſaved at the Reſurrection.

Likewiſe the Church of *Rome*, although it pray daily for the ſouls departed, yet it never prayeth for the ſouls in Purgatory, nor once craveth their deliverance thence.

And although this may ſeem ſtrange, in regard of the many Maſſes ſhe daily (by her Prieſts) undertaketh to ſay for the ſouls therein, yet if we conſider the reaſon, 'tis no wonder at all: for when the prayers uſed in her ſaid Maſſes were firſt hatched, ſhe did not believe of her now Purgatory, but the belief thereof (through the great profit ſhe perceived might thereby accrue to her Pope and Clergy) hath been infuſed into her fancy ſince. And to the end the ſame may appear truth, to wit, that ſhe prayeth not at all for the ſouls in Purgatory, I ſhall here give you an account of the prayers ſhe at any time uſeth for the ſouls departed.

The firſt of which is a very fooliſh prayer, in the Canon of her common Maſs, the which is this; *Memento etiam, Domine, Famulorum & Famularum tuarum* (here is made a particular mention of certain particular dead Folks, whom it pleaſeth the Prieſt to name, and after is added) *qui nos præceſſerunt cum ſigno fidei, & dormiunt in ſomno pacis*, &c. Remember, O Lord, thy Servants and Handmaids that have gone before us with the ſign of Faith, and ſleep in the ſleep of Peace. To theſe, O Lord, and to all thoſe that reſt in Chriſt, we pray thee that thou wilt grant place of comfort, of light and peace, through the ſame Chriſt our Lord, *Amen*. I call this prayer fooliſh, becauſe it ſpeaketh againſt it ſelf: For firſt it confeſſeth, that the dead do ſleep in the ſleep of Peace, and that they reſt in Chriſt; and yet notwithſtanding afterward it deſireth that God would give them place of comfort, of light and peace; For if they ſleep in the ſleep of Peace, and reſt in Chriſt, have they not the place of peace? What need is there to ask that thoſe that ſleep in peace, ſhould have the place of peace? Is it not all one to ſleep in peace, and to have the place of peace? to reſt in Chriſt, and to have the place of comfort? If ſouls be tormented in Purgatory, yet they are not dead in their torment there; how therefore can they be ſaid to reſt: Peradventure the Defenders of the Canon of the Maſs will anſwer, that this prayer ſpeaketh of the body, when it ſaith, that the dead ſleep, and not of the ſoul. Well, ſuppoſe it do; for the ſoul indeed ſleepeth not, but only the body: but it ſaith alſo, that they have quietneſs and reſt; which ſpeech cannot well be underſtood of the body, but of that part that may be troubled; for what reſt can it be, to reſt in that part that can feel no manner of thing without the ſoul; and to be troubled in that part which, indeed, feeleth and liveth? When they ſay in their ſervice for the dead, *Requieſcant in pace*, let them reſt in peace, doubtleſs they mean to ſpeak of the ſoul, and not of the body; foraſmuch as there is no need to pray that the body of the dead ſhould reſt, becauſe that of neceſſity it doth reſt; but the ſoul may (as they think) have trouble and pain in Purgatory;

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and therefore they pray that they may have reſt, as concerning the ſoul. S. *John* in the *Apocalypſe*, when he ſaith, *Bleſſed are the dead which die in the Lord:* Why doth the Spirit ſay, *that from henceforth they reſt from their labours?* Will we ſay, that he ſpeaketh there of the reſt of the body, and not of the ſoul? If he ſpeak of the body; what Prerogative have the bodies of the Juſt until the day of Judgment, more than the bodies of the Wicked, ſince the one and other would reſt equally, and there would be no difference in this point? And yet S. *John* maketh a difference between them, for he calleth them the *Dead in the Lord*; that is to ſay, the *Juſt bleſſed*. And why bleſſed? becauſe that from henceforth they ſhall reſt from their labour, and be in quiet; giving to underſtand, that the other do not reſt from their labour, but have more than ever they had, becauſe they be damned to everlaſting pain. So that when the reſt of the Juſt is ſpoken of, there is meant the reſt of the ſoul, and not of the body. Being then thus, that this prayer in the one part affirmeth that the Juſt ſleep in peace, and reſt in Chriſt, and in the other part deſireth that God would give them a place of peace and comfort, it plainly appeareth, that this prayer ſpeaketh againſt it ſelf, and is abſurd and fooliſh. But to return to the matter in hand in the ſaid prayer, you ſee, is no mention at all of the ſouls that broil in Purgatory, but of the ſouls that ſleep in peace, and reſt in Chriſt.

The ſecond prayer by which ſhe prayeth for the ſouls departed, is a prayer in her Maſs for the dead; and the ſame deſireth, that the ſoul of the Man or Woman departed (to wit, for whom it prayeth) may not be given into the hands of the Enemy, but be received by the holy Angels, and carried into the Country of Paradiſe; to the end that having believed and hoped it may not ſuffer everlaſting pain, but poſſeſs everlaſting joys.

But here ſhe neither ſpeaketh of the pains of Purgatory, nor prayeth for the ſouls in Purgatory, for ſuch a requeſt doth not agree with the pains of Purgatory; for the pains of Purgatory (they ſay) are temporal, but the pains mentioned in this prayer are eternal? Neither doth it agree with the ſouls in Purgatory, for the ſouls in Purgatory ſhe will have to be ſuch as departed this World in the ſtate of Grace, which (as ſhe granteth her ſelf) are neither in peril, nor poſſibility of ſuffering eternal pain; whereas the ſouls prayed for here (as the prayer it ſelf giveth us to underſtand) are ſuch as are ſubject and liable to eternal damnation, for it prayeth they may not be given into the hands of the Enemy, nor ſuffer everlaſting pain.

The third prayer with which ſhe prayeth for the ſouls departed, is alſo in her Maſs for the Dead, and is commonly called the *Offertory*, the which is as followeth: *Domine Jeſu Chriſte, Rex gloriæ, libera animas omnium fidelium defunctorum, de manu inferni, & de profundo lacu, libera eas de ore leonis, ne abſorbeat eas tartarus, ſed ſignifer S.* Michael *repraſentet eas in lucem ſanctam, &c.* O Lord Jeſus Chriſt, King of Glory, deliver the ſouls of all faithful dead, from the pains of Hell, and from the deep Lake, deliver them from the mouth of the Lyon, that Hell may not ſwallow them up, but that thy Standard-Bearer S. *Michael* may preſent them in the holy Light, the which in time paſt thou didſt promiſe to *Abraham* and his Seed.

But in this *Offertory*, you ſee, there is not a word ſpoke of Purgatory, but of Hell, and the deep Lake, and the Mouth of the Lyon; all which cannot agree with Purgatory, but with the place of the damned. Likewiſe the ſouls here ſpoke of, cannot be the ſouls in Purgatory, for they (as ſhe holdeth her ſelf) are not in the leaſt danger of being ſwallowed up into Hell; however ſo far therein, but that S *Michael* their Standard-Bearer (as ſhe calleth him) may be able to preſent them (when

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it ſhall pleaſe God) into the holy light: but this prayer deſireth, that the ſouls it prayeth for, may not be ſwallowed up into Hell, and in ſuch ſort, but that S. *Michael* their Standard-bearer may preſent them into the holy light.

Her other prayers for the Souls departed, are certain Ejaculations; to wit, *Fidelium animæ per miſericordiam Dei requieſcant in Pace.* Let the faithful Souls by the mercy of God reſt in peace. *Requiem æternam dona eis domine.* Give them, O Lord, eternal reſt. *A Porta inferi erue Domine animas eorum.* Deliver their Souls, O Lord, from the gates of Hell.

But in theſe Ejaculations alſo, there is no mention at all, either of Purgatory, or of the Souls in Purgatory; and beſides the Ejaculations alſo are needleſs: For as for the reſt here ſpoke of, (She acknowledgeth in the aforeſaid Prayer in the Canon of her common Maſs) they have the ſame already; and as for the Gates of Hell they never enter them. But ſuppoſe they did enter them, out of Hell there is no redemption, and ſo ſhe prayeth in vain. This latter alſo, and moreover the two prayers before mentioned in the Maſs for the dead, are no better than blaſphemous; for they give us to underſtand, that the Souls of the Faithful departed this life, may be damned in Hell; and that, to all Eternity.

15ly. The Doctrine of Purgatory robbeth God of his Juſtice. For ſince the ſins of the Faithful are ſufficiently ſatisfied for by the Death of Chriſt, ſince God in him forgiveth them; and ſince all ſuch Souls as the Church of *Rome* would have in Purgatory, are (as ſhe affirmeth her ſelf) void of fault; having (as ſhe ſaith) all their guiltineſs firſt taken away, and the ſame forgiven them here in this world: It followeth neceſſarily, that if God puniſh them, (and Purgatory the Papiſts ſay is a place for that purpoſe) he puniſheth Souls that are no longer guilty, taketh vengeance of ſins that are already pardoned, and exacts debts that are already paid, taking two payments for one and the ſelf ſame debt, and two ſatisfactions for one and the ſelf ſame ſin, to wit, the Paſſion of Chriſt, and the pains of Purgatory, and this notwithſtanding the firſt was intire. 'Twould be very unjuſt for us, to deal thus with our enemies; how much more then for God to deal thus with his Children.

6ly. The Doctrine of Purgatory maketh God a mocker; for God would abſolutely mock us, did he but ſay to us as the Doctrine of Purgatory would have him; to wit, I will forgive thee, but yet I will puniſh thee. I forgive thee thy debt, but thou ſhalt pay me. For our ſins are debts, the payment whereof is the puniſhment.

In fine, we need not go any further to confute the Doctrine of Purgatory, than to the Romaniſts own Tenents. For if the Pope be infallible, as the Romaniſts hold and affirm he is, Pope *Gregory* the firſt, in his 13. Book upon *Job*, *Chap.* 20. telleth us plainly, that *Quia authoris noſtri gratia redempti ſumus, hoc jam cæleſtis muneris habemus, ut cum de carnis noſtra habitatione ſubtrahimur, mox ad cæleſtia præmia ducamur.* Becauſe we are redeemed by the grace of our Creator, we have this heavenly gift, that when our Souls depart out of this fleſhly habitation, we are preſently carried to the heavenly rewards. Likewiſe, if the Book of Wiſdom be Canonical, as they hold it is, and the Souls in Purgatory be the Souls of the Righteous, as they alſo hold; the ſame is as clear and as evident a teſtimony againſt it as may be. For 'tis ſaid there, *The Souls of the Righteous are in the hands of God, there ſhall no Torment touch them*, Wiſ. 3. 1.

The Papiſts alledge certain places of holy Scripture, to prove their pretended Purgatory, but againſt their true ſence.

Firſt they alledge *Mat.* 12. 32. where Chriſt ſpeaking of the ſin againſt the Holy Ghoſt, ſaith; *It ſhall not be forgiven in this world, nor in the world to come.* And thereby they would imply, that ſome ſins ſhall be forgiven in the world to come, which they ſay is, Purgatory.

But Purgatory cannot be ſaid to be the world to come, becauſe (as they ſay) 'tis already in being. Beſides Purgatory (they ſay is) is a place of torment and Puniſhment, and not of pardon: And moreover (according to their own Doctrine) ſin is pardoned before the Souls enter into Purgatory. The ſence of this place is as clear as may be. Not to pardon ſin, is to puniſh it. And Jeſus Chriſt declareth, that God will puniſh the ſin againſt the holy Ghoſt, both in this life, and at the day of Judgment, which in *Luk.* 20. 35. is called the other world.

2ly. They alledge *Luk.* 12. 58, 59. where 'tis ſaid, *Whilſt thou goeſt with thine Adverſary to the Magiſtrate, as thou art in the way, give diligence that thou mayeſt be delivered from him, leſt he draw thee to the Judge, and the Judge deliver thee to the Officer, and the Officer caſt thee into Priſon. I tell thee, thou ſhalt not come out thence, till thou haſt paid the very utmoſt Mite.*

The Way they would have to ſignify Life, the Magiſtrate God, the Priſon the Fire of Purgatory, the Officer they know not who, and the Adverſary the Devil; and ſo by conſequence they would have us to agree with the Devil: And that we are in the way with the Devil; For S. *Mathew* ſpeaking of this ſame paſſage, rendereth it thus, *Agree with thine Adverſary quickly, whilſt thou art in the way with him*, Mat. 5. 25. For theſe very reaſons, ſome of them would have the Devil to be the Sergeant and the Law the Adverſary; but this mendeth not the matter at all, but maketh it worſe. For doth the Devil draw the faithful into Purgatory? are we in the way with the Law? Is the Law of God our Enemy? are we to ſeek means to deliver our ſelves from it, and to ſhake off its yoke? for 'tis ſaid here, that we muſt give diligence in the way, that we may be delivered from the Adverſary. And if this Priſon be Purgatory, and Souls muſt ſtay therein till ſuch times they have paid the very utmoſt mite, how cometh it to paſs that the Pope by Indulgences may deliver them out from thence before.

But this their comment is a meer Fiction, and is not the ſence of this place of Scripture. Chriſt here exhorteth us to peace and Unity, and would not have us to ſtrive and contend one with another in Law. This is affirmed by S. *Ambroſe*, who in his expoſition hereupon, ſaith; that Chriſt ſpeaketh here, *De reconciliandâ pace diſſidentium Fratrum.* Of making peace between Brethren at ſtrife.

3ly. They Alledge 1 *Cor.* 3. 11, 12, 13, 14, 15. where 'tis ſaid no other Foundation can any man lay than that which is laid, which is Jeſus Chriſt. And if any man build on this Foundation, Gold, Silver, precious ſtones, Timber, Hay, or Stubble; every mans work ſhall be made manifeſt, for the day ſhall diſcover it, becauſe it ſhall be revealed by fire; and the fire ſhall try every mans work of what ſort it is; if any mans work abide which he hath built thereupon, he ſhall receive wages; if any mans work burn, he ſhall ſuffer loſs; but he ſhall be ſaved himſelf, yet ſo as it were by fire.

The fire that is here ſpoke of, they would have to be the fire of Purgatory: but this cannot be, for the fire mentioned here, doth not agree with the fire of Purgatory. For the fire of Purgatory (they ſay) burneth and puniſheth the Soul, but this burneth and tryeth the works. The fire of Purgatory (they ſay) is real, but this is only comparative for 'tis ſaid here, he ſhall be ſaved, yet ſo as it were by fire. Moreover from the fire of Purgatory (they ſay) are exempted Martyrs; but from this are exempted none, for 'tis ſaid likewiſe here, it ſhall try every mans works.

As for the ſenſe of this place of Scripture, the day that is here ſpoke of, is the courſe of time we have to ſpend here in this life: Of which S. *Paul* ſpeaking, 2 *Cor.* 6. 2. ſaith, *Behold, now is the accepted time: Behold now is the day of Salvation.* And the fire that is here mentioned, is the heat of affliction, Perſecution, and trouble we ſuffer in which courſe of time; of which S. *Peter* ſpeaking, 1 *Pet.* 1. 5, 6, 7. ſaith, *We are kept by the Power of God through Faith unto Salvation, ready to be revealed in the laſt time:*

wherein

wherein we greatly rejoice, though now for a ſeaſon (if need be) we are in heavineſs through manifold temptations; that the tryal of our Faith being much more precious than of gold that periſheth, though it be tryed by fire, might be found unto praiſe, and honour, and glory, at the appearing of Jeſus Chriſt. And again, 1 Pet. 4. 12 13. *My beloved, account not your fiery tryal as though it were ſome ſtrange thing happened to you, but as you are partakers of Chriſts ſufferings rejoyce, that in the Revelation of his Glory you may triumphing be glad* And Chriſt ſpeaking of the ſame, compareth their heat to the ſcorching heat of the Sun. This place of S. *Paul* is thus alſo underſtood by S. *Auguſtine* in his Manual to *Laurentius*, *Chap.* 68.

Fourthly, They alledge, *Rev.* 21. 27. where the Spirit of God ſpeaking of the Heavenly *Jeruſalem*, ſaith, *There ſhall enter into it no unclean thing.* From whence they infer, there muſt needs be a Purgatory. But this maketh nothing at all for them; for he ſpeaketh here (as the words following declare) of the prophane and wicked, ſuch as are not written in the Book of Life, but ſhall be caſt into Hell: Beſides, as for others, they may not be ſaid unclean, for they are purged and cleanſed in the Blood of Chriſt, *Rev.* 1. 5. 1 *Joh.* 1. 7.

Fifthly, They alledge 2 *Mac.* 12. where *Judas Macchabeus* cauſed Sacrifices to be offered for the dead: but this maketh rather againſt Purgatory, than for it; for the Author of the Book teſtifieth, that what *Judas* therein did, had reſpect to the Reſurrection, and was that they might riſe again to Salvation, and not that they might be taken out from the fire of Purgatory. Moreover, this Book is *Apocrypha*, for it is not found in the Original of the Old Teſtament, which is the Hebrew Bible; wherefore neither Jeſus Chriſt, nor any of his Apoſtles, did ever quote the Books of the *Macchabees*, or any other of the *Apocrypha*: The Author himſelf ſays, that his intention in this Book is to make an abridgment of the Hiſtory of *Jaſon* the *Cyrenian*: And ſhall the abridgment of a Hiſtory be accounted Canonical, when the Hiſtory it ſelf was not Canonical? How therefore can it be ſufficient whereupon to ground any point of Doctrine appertaining to our Faith? Alſo the Author, towards the end of his Book, doubteth whether he hath ſaid well or no, and ſays, by way of excuſe, that he hath done it as well as he could. This cannot be the Language of the Spirit of God, for it neither doubteth of its well doing, nor excuſeth its ſelf to men; and therefore the Doctrine of Purgatory may not be grounded upon this place. Beſides, the *Greeks* do as much as what is mentioned here, and yet they utterly deny Purgatory. And S. *Auguſtine* in his Book of the care for the Dead, approveth prayer for the Dead, and yet in all that Book ſpeaketh not one word of Purgatory. v. 43. 44.

Laſtly, Rather than they will have Purgatory utterly overthrown, they bring in S. *Auguſtine*, *lib.* 21. *cap.* 26. *de Civitate Dei*, doubting whether or no, after this life, there be any ſuch thing as a purging fire; and thereby they imply, that there may be ſuch a place as Purgatory. But this maketh nothing for them neither; for the fire that S. *Auguſtine* there doubteth of, is the fire that was held by moſt of the Fathers ſhould be immediately after the Reſurrection, when Chriſt cometh to judge the World, (*a*) in which they believed that every mans works ſhould be tryed, which they call a Baptiſm of Fire, from which they exempt no man, no not ſo much as the Apoſtles, or the Virgin (*c*) *Mary*; but the Purgatory which the *Papiſts* dream of, they ſay is now in being, and endeth at the day of Judgment; and moreover, is not for all, but for certain perſons which they ſay have not here fully ſatisfied Gods Juſtice for their ſins; which Purgatory S. *Auguſtine* putteth us out of doubt of, (though he doubts of the other) ſaying; (*d*) *Purgatorias autem pœnas nullas futuras opinatur, niſi ante illud ultimum tremendumque judicium.* Unleſs, as 'tis thought at the laſt Judgment, after this life there are no purging pains.

a *Lactan.* l. 2. c. 21.
b *Ambroſ.* *Serm.* 20. *ſup. Pſal.* 118.
c *Hilar.* *ſup Pſal.* 119. *in Par.* 3.
d *Aug.* l. 21. c. 16. *de Civit. Dei.*

CHAP.

CHAP. IV.

Wherein is shewed, that could a man satisfie (as the Papists say) beyond Gods Justice, or the desert of his sins, yet those satisfactions superabounding, may not be given (as they pretend) to others.

NOne but Christ could ever satisfie (through payment and recompence to God) the Divine Justice for sins: As for others, the best of us all are unable (as I have shewed before) thus to satisfie for them, yea for our own sins, much less also for the sins of others. The Doctrine of the *Papists*, which teacheth that a man may thus satisfie, not only for himself, but withall have an overplus wherewith to accommodate and satisfie for others, and which the Pope may apply to others, is a meer Prodigy, a benefit which hath never yet accrewed to us, or ever hereafter shall accrew to us, by any (even the greatest) of Christs Saints: For if any of them should satisfie thus for others, it would follow, that Christ is not alone our Saviour, and this is manifestly false, for there is no Salvation in any other, neither is there any other Name given under Heaven whereby we must be saved, *Act.* 4.12. Nevertheless, should or could they do it, and did they undertake it, 'twould not be accepted of; for every man (as the Scripture saith) shall bear his own burthen, *Gal.* 6. 5. Every man shall receive his own reward according to his own labour, 1 *Cor.* 3. 8. And a man can by no means redeem his Brother, or pay a Ransom to God for him, *Psal.* 49. 7. What a bold presumption is it therefore for the *Papists* to go about to perswade us, that God will accept the Fastings, Whippings, and Pilgrimages of S. *Bennet*, or S. *Francis*, in payment of the punishment due to the sins of others: Besides it is needless, for the satisfaction of Jesus Christ is sufficient for us, without an addition of the Whippings of the Saints. It is likewise to accuse God of injustice, to think that he hath sent any one more sufferings than his sins have deserved; and is also to take the height of sin amiss, not knowing how great punishments are due to it, since our Saviour Christ saith, *Whosoever shall say unto his Brother, thou Fool, shall be in danger of Hell Fire.* Moreover, it is a meer mocking of the Saints, to set them to do that which is already done.

As for the Pope, he need not so much concern himself, to take souls from Purgatory which are not there: But suppose they were there, since they are the souls of the faithful, for which Christ interceded with his Father, and that continually, how cometh it to pass that they come not out from thence at Christs Intercessions, and yet come out at the Popes Pardons? Besides, what doth the Pope in this his taking out of souls from Purgatory, but exalt himself above God? for if it be Gods Will to punish his Children in a fire, why will not the Pope suffer him to punish them as it pleaseth him? Moreover, 'tis plain, that if the Pope will needlesly take souls from Purgatory, he doth it without Authority, for the Power of the Keys (by which he pretends to do the same) extendeth not to the Dead; for if Christ thereby gave him power to unbind and unloose upon Earth, yet he gave him not the power of loosing under the Earth. If also (according to the Romanists own Doctrine) satisfactions be meritorious, and a man must first merit here on Earth what he afterwards hath in Heaven, and cannot merit here so much, but he may have a reward there to equalize it; what an unjust thing is it for the Pope, when a Monk or Fryer having watched, fasted, whipped, trotted to Rome, yea it may be to Jerusalem, on Pilgrimage, and this to obtain a more than a common reward in Heaven, is no sooner got to Heaven, but he is divested of all his superabundant Merits, and is forced to take up there with what place the Pope (though on Earth) is pleased to leave and appoint him, and to admit a stranger (in some respects it may be to God himself) to enjoy the fruits of his travel. Moreover, what an unjust thing (if he have such power) is it in him, to tye the remission of sins to certain places? So that although a man should do ten times the Devotion elsewhere, yet he should not have the same Pardon. I would fain know of the Romanists, who hath put the Saints superabundant sufferings into their Churches Treasury? Who gave the same into the Popes Custody? when and where this distribution did first begin? how we shall be assured that God will take the same for current payment? wherefore the Chief Prelates, mentioned in the Old Testament, had not such Treasuries wherein to reckon the sufferings of Noah, Abraham, and Moses? wherefore Christ and his Apostles did forget to speak of this Treasure? and why they suffered such surplusage to be lost by ill Husbandry? or what shall become of the many thousand years Indulgences which a man may obtain more than he hath need of? Certainly these Indulgences are most horrible Pollutions, whereby the Church of Rome is most nastily corrupted.

FINIS.